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# Historic Christ Church



NEW BERN, NORTH CAROLINA





# Historic Christ Church

New Bern, North Carolina

1715-1977

Based on Seven Sunday Morning Lectures  
November 6 - December 18, 1977, during the  
Second Term of Adult Education Programs

By

Gertrude S. Carraway

\*

Authorized by the Vestry of Christ Church  
Protestant Episcopal Church  
The Rev. C. Edward Sharp, Rector  
The Rev. F. Clayton Matthews, Assistant Rector  
David L. Ward III, Senior Warden

\*

Zebulon, N. C.  
Theo. Davis Sons, Inc.  
1978



## Interior of Christ Church

Following various changes through the century since the consecration of the church in 1875, Gothic influences are reflected in the designs on the outside of the pews and exterior and interior arches toward the front. Under the stained-glass window are the reredos and altar, with the brass communion rail, flanked by the brass lectern on the left and the brass pulpit on the right in the chancel, and centered by the brass Litany desk in the nave. At the right in the rear of the Baptistry may be seen the silver communion service presented to the parish in 1752 by King George II of England.

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Silver Communion Service Presented in 1752 by King George II

## INTRODUCTION

The inspirational story of Christ Church as one of the adult education study programs of the parish during the last two months of 1977 was so well received that, by request, it was adapted for publication, so that other parishioners might read about the main accomplishments and personages in the outstanding 262-year record.

First considered briefly in the classes was the background of world conditions, particularly in England, which led to and made possible the founding of New Bern and the establishment of the local parish. During the Colonial era the history of this parish was virtually that of the city and the region.

Then came chronological reviews of the services of the rectors, bishops and other leaders; erection of the three brick edifices, Parish House and Education Building; opening of Cedar Grove Cemetery, schools and missions; organization of two dioceses here; and other significant events.

The last two class meetings were held in the church, for they dealt with the current buildings and grounds, fortunately inherited from the past; and with many of the fine memorials in the church and churchyard. Statistics prove that anything seen can be better understood and longer remembered than anything heard or read. Special attention was given to the unique and beautiful stained-glass windows. These have been frequently admired by communicants and visitors, but rarely, if ever, had much attention been paid to the worthy church men and women in whose memory they were donated and whose services and ideals should be recognized and emulated.

The slogan of San Juan, Puerto Rico, is "A City Is Its People." To a certain extent this is also true of congregations and organizations; they are really their people. Literally, history is his-story. When more is known about the former ministers and members of Christ Church, their achievements can be better appreciated. In learning thus to be grateful for the altruistic deeds of predecessors, members are more apt to want to prove worthy of their heritage.

Members of the study class were warned not to judge predecessors by modern standards but to try to put themselves in their places and endeavor thus to judge their decisions and actions. The Indians had a prayer: "Great Spirit, grant that I may not criticize my neighbor until I have walked a mile in his moccasins." Then it is easier to understand *why* certain things

were done. The reasons for decisions are as important to know as the traditional who, what, when and where.

Most of the members of Christ Church are already familiar with the major events in its history; but, as Emerson wrote: "We need not so much to be taught, as reminded." So, it is well to be reminded often of the outstanding personages and records of the church.

It is unfortunate that the earliest official parish records and vestry minutes were destroyed by a fire which burned the home of Lucas Benners, Vestry Secretary, in 1818. From that year parish registers are fairly complete. The first book of vestry minutes extant goes back only to 1830. However, from Colonial Records can be traced much of the first parts of the history of the parish; for until adoption of the first Constitution of the State of North Carolina in 1776 it was a part of the Established Church. Before then there was no real separation of church and state.

The early parish records make fascinating reading, and they form valuable historical and genealogical primary-source materials. Indeed, they are so important that they have been microfilmed by the Division of Archives and History of the State Department of Cultural Resources and kept for research and study at Raleigh.

Christ Church is the oldest church organization in New Bern and one of the oldest, probably the third oldest, in North Carolina. Craven Parish goes back to 1715, and its designation as Christ-Church Parish to 1741. Its members have been outstanding not only in New Bern but also in the Diocese, State and Nation, leaving a rich heritage of which present-day communicants can be justifiably proud.



# I

## HISTORICAL BACKGROUND

Christ Church Parish did not just happen. Nor did it spring up suddenly like the old Greek mythological goddess Athena, rumored to have sprung in complete armor from the head of Zeus with a mighty war cry. Nor did it just grow like Topsy. It went through difficulties, delays, dilemmas, divisions, storms, hurricanes and wars; but, with trust in Divine Providence and work by its faithful members, it has survived strongly for twenty-six decades.

To understand how this was done, it is essential first to study historical backgrounds, especially those of England and the Anglican Church.

The five Tudor rulers of England from 1485 to 1603 laid the foundations of their country's greatness and prosperity. Henry VII, founder of the Tudor line, defeated and killed Richard III, the last of the three York monarchs, thus ending the so-called War of the Roses in favor of the Lancaster faction in the civil strife. By Henry's marriage to Elizabeth of York there came unity, with law, order and progress.

His son, Henry VIII, who reigned from 1509 until his death in 1547, broke ties with the Pope and assumed the title of Protector and Supreme Head of the Church and Clergy of England. This was the era of the great religious revolution or reformation. Other European states began to break away from the Roman Catholic Church and the authority of the Pope. Martin Luther (1483-1546), an Augustinian priest, for instance, put the Scriptures above papal authority and became the head of the German evangelical movement.

The short reign of the youthful Edward VI was notable for the formulation of the rites and ceremonies of the English Church. Archbishop Cranmer's Book of Common Prayer was introduced in 1549 to bring uniformity of worship and it turned England into a Protestant nation, although there was dissent from the southwest. Queen Mary Tudor, "Bloody Mary," was a devout Catholic and endeavored to re-establish the Catholic faith, but actually more Englishmen rallied toward Protestantism.

The outstanding Tudor reign and one of the greatest in English history was that of Elizabeth (1558-1603). She firmly established the Protestant faith and brought about the

recognition of England as one of the major powers of Europe. She encouraged the growth of commerce and bolstered England's colonial expansion. It was during her rule that the temporary English colonies were started on Roanoke Island. Plans have been set in motion to celebrate in 1985 the 400th anniversary of the landing of Sir Walter Raleigh's first colony on Roanoke Island.

The Stuart line of monarchs, led by James I, had a long series of disputes with Parliament. The King James version of the English Bible, ordered in 1604 and published in 1611 reconciled earlier versions and became the basic Protestant Bible. James' son, Charles I, amplified the troubles with Parliament and his methods of levying taxes, some of which were considered illegal, precipitated the Puritan Revolution and cost him his life.

To his Attorney General, Sir Robert Heath, Charles in 1629 had granted a vast tract in the New World. Named "Carolana" or "Carolina," in honor of Carolus or Charles, it extended from the Atlantic to the Pacific, with lands now in parts or all of fifteen States and northern Mexico.

Charles I was beheaded in 1649 and for over a decade the Cromwells were in charge of the new Commonwealth. The political, economic and religious situation aroused interest in settling regions south of Virginia, where in 1607 Jamestown had been founded. During the 1650s residents drifted southward into the Albemarle area north of here.

After Charles II in 1660 was restored to his father's throne, he was indebted to many people. Since lack of appreciation is one of the modern shortcomings, his expressions of gratitude may be noteworthy even though a start in the trend toward political patronage. He rewarded eight friendly supporters by giving them as Lords Proprietors a first Carolina Charter dated Mar. 24, 1663, and a second Carolina Charter dated June 30, 1665, for the territory in America which his father had granted to Robert Heath. Governors were appointed by these Lords Proprietors. Not until Dec. 7, 1710, was North Carolina separated from South Carolina.

One of the original Lords Proprietors was William, Earl of Craven (1608-93), a brave soldier, who had aided Charles II financially. When the Earl died without lineal heirs, his share went to his great-nephew, William Lord Craven, whose son of the same name and title next inherited it.

In 1705 Bath Precinct was divided into three precincts. One was named Archdale Precinct for a former Proprietary Governor of Carolina. About 1712 this was designated Craven Precinct,



honoring William Lord Craven. The term, "precinct," was changed in 1739 to "county."

Somewhat similarly parishes were laid out and named in this colony. Craven Parish was a precinct in St. Thomas Parish under a 1701 Assembly Act which made the Church of England the Established Church and levied a poll tax to pay ministers. Quakers, Presbyterians and members of other denominations objected strenuously to the tax and appealed to England. They argued that religious freedom or toleration had been promised in both of the Carolina Charters and that ideals of liberty had been incorporated in John Locke's "Fundamental Constitutions or the Grand Model of Government," which had been accepted in 1669 for Carolina. The measure passed by the Colonial Assembly was vetoed by the Lords Proprietors, not because of the non-Anglicans' opposition to the tax but because the Englishmen thought the bill was "inadequate," thirty pounds, about \$150, not being considered sufficient salary for ministers.

Toward the close of the 17th Century the Bishop of London sent the Rev. Thomas Bray (1656-1730) to Maryland to study religious conditions. Dr. Bray visited other colonies and upon returning to England reported in 1700 the immediate need for missionaries in America. That year he arranged for the first Church of England missionary to come to the Albemarle region. This was the Rev. Daniel Brett, who stayed only a few months.

Dr. Bray formed an organization to supply clergymen for the American colonies. This voluntary group of English churchmen was chartered June 16, 1701, by King William III under the name, "Society for the Propagation of the Gospel in Foreign Parts," often called the SPG. This association did more than any other factor in Christianizing East Carolina, but it was handicapped by lack of funds and general interest.

The Crown offered a bounty of twenty pounds for every minister or scholar agreeing to come to the colonies. The first missionary coming to North Carolina under the auspices of the SPG was the Rev. John Blair. He found three chief precincts in the colony, with three small churches and three glebes or land belonging to a church. Although he traveled widely and worked hard, he could accomplish very little. Because of the excessive heat and extreme cold, he became "quite sunk with poverty and sickness," and left after several months.

Other early SPG missionaries sent to North Carolina were the Reverends James Adams, William Gordon, John Urmstone and Giles Rainsford.

Meanwhile, Craven Precinct was drawing immigrants from

Virginia, New Jersey and New England. The first organized settlement in this section was in 1707 when French Huguenots from Manakin Town, Virginia, settled on the south side near the mouth of Trent River. Under the Rev. Claude Philippe de Richebourg, most of them moved four years later to South Carolina.

Almost all New Bernians are familiar with the 1710 founding of this city by Swiss and German Palatines under the leadership of Baron Christopher deGraffenried.

During the first years of the 18th Century thousands of downtrodden Europeans had read or heard of the mild climate, fertile soils and favorable opportunities in Carolina. It was envisioned as a land of plenty and promise with liberty of mind and peace of soul.

Encouraged by the British Government, which was eager to keep its own people at home but to get foreign Protestant colonists for the New World, some of the greatest migrations since the Crusades took place. Within a few months between 10,000 and 15,000 persons flocked to London begging to be transported across the ocean. Among these were future New Bernians.

DeGraffenried, a colorful and courtly scion of an old German noble family of Switzerland, educated at Heidelberg and Leyden, became their champion at the Court of Queen Anne, who reigned from 1702 until her death in 1714. He had been a popular guest at the Courts of King Charles II in England and King Louis XIV in France. His genial personality and high connections helped him raise money from Queen Anne, English capitalists, and Bern citizens. It has been rumored that her Majesty fell in love with the Soldier of Fortune and, for that reason, if true, she was eager to aid him and her courtiers were anxious to get rid of him. Anyway, she donated about 4,200 pounds toward his plan to take colonists to Carolina.

Rarely, if ever, was the personnel for a colony so carefully chosen. The 49-year-old deGraffenried selected young and able-bodied men, representing almost every trade and craft then prevalent. They were not all paupers; in some cases they were able and willing to buy new homes overseas. A school teacher was among those in the group; as was Henry Hoeger, a Reformed minister.

DeGraffenried was authorized by the Bishop of London to perform baptisms and marriage ceremonies. Although most of the colonists were of the Calvinist and Lutheran faiths, they signified a desire to be affiliated with the Church of England. On

Apr. 4, 1711, from here, deGraffenried wrote to the Bishop of London: "Humbly request your Lordship to accept of me and my people, and receive us into your church under your Lordship's patronage . . . and I hope we shall always behave ourselves as becomes members of the Church of England."

The town, which deGraffenried named New Bern for his native Bern, Switzerland, was laid out in the form of a cross, not only as a defense against the Indians but also for its religious significance. Within a comparatively short time the Swiss and Germans "managed to build homes and make themselves so comfortable that they made more progress in that length of time than English inhabitants in several years."

However, deGraffenried had no easy task. At one time there were only "forty men able to fight and a crowd of women and children." He and John Lawson, Surveyor General, were captured by the Indians. Lawson was put to death. The baron was released, presumably because of his threats that the English royalty would revenge any harm to him. Indian massacres in the same month of September, 1711, were disastrous for the entire region.

The Lords Proprietors had pledged assistance for maintenance of the colony, but their promises were not kept. DeGraffenried had been given the distinction of being probably the only leader to have a special title of nobility granted for America, "Landgrave of Carolina and Baron of Bernburg," but his honor did not provide funds.

Conditions improved following the defeat of the Red Men during March, 1713. The Tuscaroras subsequently journeyed to upper New York, where they joined the five Nations of Indians and gave the name of their old village here, "Chattawka," meaning "where the fish are taken out," to their new home, now the famous French-spelled Chautauqua, New York.

Despite the more peaceful situation, deGraffenried continued to be discouraged and disillusioned. He mortgaged the local lands to Col. Thomas Pollock of the Chowan section, a wealthy planter and the Proprietary Governor. Then he deserted his colony and went back to Switzerland, arriving at Bern in December, 1713. Without ever returning to America, he died on his 82nd birthday in 1743. His body was laid to rest with his ancestors in the choir of the family church at Worb. A monument to him there was erected by a grandson.

Of international importance is the fact that the founding of New Bern marked one of the earliest steps in the joining on American soil of Swiss, Germans and Anglo-Saxons. Within a

brief period, however, the Swiss and German elements were submerged by the tides of English cavaliers and other Britishers who transformed the colony into one of the most British along the Atlantic seaboard.

Fortunately having been settled during a propitious era in English history, the town became almost completely English in practically every respect — customs, thought, culture, architecture, law and religion. For its strides in culture and education it was known as “The Athens of North Carolina.” Indeed, it was so strongly anglicized that even the English pronunciation of the town’s name is still prevalent — NEW Bern, not New BERN.

Incidentally, our “Bern” is not spelled with a last “e”. Berne is the French spelling. Bern, which means, “bear,” is the German spelling. For centuries Switzerland has been predominantly German and “Bern” has been found there much more often than “Berne.” On the Plan of New Bern drafted by deGraffenried in October, 1710, the name does not have the final “e”. Nor did it when the town was incorporated in 1723. During the War Between the States after New Bern had fallen in 1862 to Federal Forces, Union soldiers are said to have added the “e” to New Bern. Following Reconstruction, at the insistence of local leaders, the North Carolina General Assembly on Feb. 20, 1899, officially fixed the spelling by law, as it had been originally — New Bern.

Not for many years did New Bernians do much about their Swiss antecedents. In 1891 the City of Bern celebrated its 700th anniversary. Accepting a special invitation, the Hon. Matthias E. Manly, Mayor of New Bern, represented this town on that gala occasion in Switzerland. Three years later the City Council here adopted the armorial bearings and colors of Bern. In 1896 the Council of Burgesses of Bern presented to New Bern a Banner of Bern, with its “bear” symbol. It hangs now in the City Hall.



## II

# FIRST CHURCH, FIRST RECTOR, AND FIRST SCHOOL

The history of Christ Church may be said to have started in 1715. By an act passed that year by the Colonial Assembly, North Carolina was divided into nine parishes. Designated as the Parish of Craven were "Neuse river and the Branches thereof."

The bill provided for Establishment of the Anglican Church and appointment of "select vestrys" under the following dictum: "Province of North Carolina being a member of the Kingdom of Great Britain and the Church of England being appointed by the charter from the Crown to be the only Established church to have Publick encouragement in it."

The twelve men named as vestrymen for Craven Parish were Col. William Brice, Maj. William Hancock, Capt. Richard Graves, John Nelson, John Slocumb, Daniel McFarlin, John Smith, John Mackey, Thomas Smith, Joseph Bell, Martin Frank and Jacob Sheets.

All the vestrymen for the various parishes were directed to meet at their respective churches, chapels or courthouses within forty days after the publication of the law. Should any vestryman fail to meet when summoned by the marshal or deputy, if not "a known & Publick Dissenter from the Church of England," he was to be fined three pounds. Should a marshal fail to call the vestrymen, he was subject to a fine of twenty shillings.

The first vestrymen were ordered to qualify before the next Easter Monday in 1715. Others to be appointed later were to qualify within a month. They were to take an oath and make the following declaration before a Justice of the Peace: "I, (A.B.), do declare that it is not lawful/ upon any pretence whatever to take up Arms against the King & that I will not apugne the Liturgy of the Church of England as it is by law established."

After qualifying, the vestrymen were expected to choose two of their number to serve for one year as church wardens; then two others were to be selected for this office the following year; and so on under this rotation system until all the vestrymen had served for a year as wardens.

If a vestryman failed to serve as a warden, he was to forfeit thirty shillings. Should any vestryman be absent from a regular meeting without "a lawful cause," he was to be taxed ten shillings.

These vestries were empowered to purchase land for the erection of churches, raising money from a poll tax of not more than five shillings a year. They were also authorized to select rectors at not less than fifty pounds per year.

The ministers were given the right to marry couples, but could not receive over five shillings for each ceremony. Magistrates were permitted to marry persons "in such parishes where no minister shall be resident." A man and a woman desiring to be married could take three or four neighbors or witnesses to the Governor or to a Council member and obtain a marriage certificate. Previously, for some time after the departure of Baron deGraffenried, because of the lack of clergymen, marriage had been only a civil contract in the province.

This extensive Vestry Act remained in force from 1715 until April, 1741, when it was superseded by another bill establishing the church and a special marriage act. It was substantially re-enacted in October, 1749.

Under another 1715 law places were listed where residents were to vote. For Craven Parish there were two voting sites: "New Bern town, so called, and Swift's Plantation."

In 1720 it was reported that the persons appointed in 1715 to serve as vestrymen for the southwest parish of Chowan and Craven precinct had not qualified, so it was enacted by "His Excellency the Palatine and the rest of the true and absolute Lords Proprietors of Carolina, with the consent of the Colonial Assembly, that the marshal or deputy summon the vestrymen to qualify within 40 days, with authority to fill vacancies."

Three years later, on Nov. 23, 1723, when New Bern was incorporated and laid out in a township, there was a clause in the charter providing a site for a church. This was the same site that had been set aside here for a church by Col. Thomas Pollock, to whom deGraffenried had mortgaged the local lands.

During 1727 and 1728 there was no Episcopal minister serving any of the eleven parishes then in North Carolina. Transfer of the province from the control of the Lords Proprietors, with one exception, to the Crown in 1729 ended Proprietary government but brought little change in conditions or procedures. North Carolina Governors were then appointed by the Kings of England and were called Royal Governors. Each parish had the right to elect its vestrymen. The Craven wardens and vestrymen could raise money by a poll tax not exceeding five shillings in the currency for the purpose of paying preachers and aiding the poor.

Instructions drafted Dec. 14, 1730, by King George II for Capt. George Burrington, named as Royal Governor of North Carolina following his service as a Proprietary Governor, contained among the 117 sections of the order that there was to be "liberty of conscience to all persons (except papists)." Repeated later for Royal Governor Gabriel Johnston, these directions did much to promote the power and influence of the church in this province.

In 1733 Governor Burrington reported to the Lords of Trade and Plantations in England: "There is not one clergyman of the Church of England regularly settled in this Government . . . Some Presbyterians, or rather Independent Ministers from New England, have got congregations . . . The Quakers . . . are considerable for their numbers and substance, the regularity of their lives, hospitality to strangers, and kind offices to new settlers, inducing many to be of their persuasion."

The Rev. George Whitefield (1714-1770), the famous English evangelist, called an "unequalled prince of pulpit orators," arrived in New Bern on Christmas eve in 1739. On Christmas morning he took the "Holy Sacrament" from the Rev. John LaPierre at the courthouse and preached there during the afternoon.

An account of his visit related that "Most of his congregation was melted to tears. Here he was grieved to see the minister encouraging dancing, and to find a dancing-master in every little town. 'Such sinful entertainments,' he commented, 'enervate the minds of the people, and insensibly lead them into effeminacy and ruin.'" Whitefield returned to New Bern during November, 1764, and again in 1765, both of these times preaching in the Anglican church.

The minister said to have been "encouraging dancing" and even permitting his son to take dancing lessons must have been John LaPierre. Although he was never a regular rector of Christ Church, he often preached in New Bern and elsewhere through a wide territory as a missionary of the Society for the Propagation of the Gospel.

A French Huguenot ordained as a Church of England priest in 1707 by the Bishop of London, LaPierre was sent to South Carolina, where for twenty years he served the French Parish of St. Denis and assisted at the English Parish of St. Thomas in Charleston. During 1738 he moved to the Cape Fear area of North Carolina. Claiming insufficient pay there, he was "forced to work in the fields," so his work spread northward.

On Oct. 9, 1733, he wrote from Cape Fear to the Bishop of

London: "There is a certain Colony in this Province that requires my help upon promise of subscribing towards my maintenance with whom I will, with your Lordship's good will, comply upon any reasonable terms sooner than to see this country destitute of the light of the gospel." Apparently obtaining the Bishop's approval, he came the next year to Craven Parish. To John Fonveille of this parish he transferred his Cape Fear properties in exchange for 360 acres of land several miles west of New Bern, where he resided "in great poverty" while ministering to a wide territory until his death in 1755.

At intervals the Assembly appropriated compensation for sermons he preached to the legislators at New Bern. After forty-eight years of active service in the Carolinas LaPierre grew infirm. Royal Governor Arthur Dobbs wrote that "by reason of his foreign Dialect and his age" he was of little aid to the people. His body was probably buried on his estate near New Bern.

A daughter, Martha, born to him and his wife, Susanna, married Benjamin Fordham. Mr. and Mrs. Fordham were buried in a private cemetery here on upper Queen Street. In 1968 a marker to them was erected there by their descendants, with a middle marker memorializing LaPierre. During the same year a State Historical Highway Marker was dedicated to LaPierre at Brunswick. Descendants have our vestry's approval for placing a marker to him near the outlined first Christ Church edifice on our church grounds.

Undoubtedly, LaPierre must have played a prominent role in the construction of that first brick church. The Craven vestrymen in 1739 laid a tax on all tithables here for a church. Commissioners were appointed for the purpose. They had 100,000 bricks made here for the new sanctuary, probably at a kiln along New South Front Street toward Pembroke Road. The Assembly authorized them to sell all the bricks not needed and apply the money on the church structure.

Besides the cost of making these bricks, the vestry incurred other expenses, so the tax of five shillings was increased in 1740 by one shilling, six pence, proclamation money, for two years, to be paid annually, such commodities being acceptable as "Pork, good and merchantable, dry salted . . . ; Beef, dry salted . . . ; drest Deer Skins . . . ; Tallow; Bees Wax; Rice," each item having its value listed in proclamation money.

Collections were to be made by "John Bryan, Gentleman, he giving Security of 400 pounds." He was to be allowed four per cent of the amounts collected. Any tithable resident not paying the tax was to forfeit four shillings and costs. George Roberts,



William Wilson, George Bold, William Herritage and Adam Moore, "Gentlemen," were named as Commissioners to receive the levy from Bryan.

Finding that the lot laid out for a church in New Bern's 1723 charter was "insufficient and not so commodious," the commissioners were directed to sell at public sale the less desirable property and apply the money on their new church building on the four lots at the larger site which had been obtained by the vestry on Pollock Street between Craven and Middle Streets. Accordingly, for more than two centuries the parish has used the same site on one of the most valuable corners in the business heart of the city.

Another act passed Apr. 4, 1741, by the Assembly pointed out that the taxes had not been enough to finish the church. The vestry was given the power to put a tax of fifteen shillings per poll for paying a minister for one year but the next vestry did not think it advisable to employ a rector then, so this extra tax was ordered converted toward the completion of the church edifice.

Due to the deaths of Roberts, Wilson and Moore, their places on the commission were taken in April, 1745, by John Fonville, Edward Bryan and Christopher Gregory Hobbs. If there was not sufficient money on hand to complete the church, the Assembly authorized them to levy another tax "with as much Expedition as possibly may be."

The act was amended in 1751. Bryan and Hobbs were then dead, and the appointment of commissioners was discontinued. The church wardens and vestrymen were given the power to call the commissioners to account for the money collected; and, as some of the inhabitants of Craven and Johnston Counties were said not to have paid the tax, the wardens and vestrymen were authorized to issue warrants on their possessions and chattels.

The church was probably completed about 1750, or shortly thereafter. It was similar in architecture to the Episcopal church still standing at Georgetown, South Carolina, which was erected in 1750. From time to time it has been suggested that, over the current outlined foundations of the local church, the entire structure should be reconstructed for use as a chapel for special occasions, or for funerals and weddings.

Meanwhile, in 1741 another Assembly Act establishing the church in this province named sixteen parishes, including for the first public time the name of Christ-Church Parish in Craven County. A special marriage act was also passed in 1741, limiting the right to perform marriage ceremonies to ministers of the Church of England. In the absence of a rector, the matrimonial

rites might be performed by a magistrate, but, whether or not an Anglican minister acted in this capacity, he was to receive the fee, "if he do not neglect or refuse to do the service."

Presbyterians did not consider themselves bound by this law, so their ministers joined couples in wedlock without license or publication. It was not until 1766 that these marriages were legalized. Then it was made lawful for a Presbyterian pastor to marry a couple by license, but even then the Church of England minister was to get the fee unless he declined to officiate.

Much opposition arose to these restrictions, and in January, 1771, the Assembly law was changed so that Presbyterian ministers might marry couples by license or publication of banns without payment of the fees to the Anglican rectors. But, the British Board of Trade had the King disallow the change.

Hence, it was not until the Revolutionary War and the adoption of the State Constitution in December, 1776, that there was no Established Church in North Carolina and the ministers of other denominations were legally permitted to perform wedding ceremonies and receive fees for the rites.

After building their first brick church here, Christ Church vestrymen tried to get a rector. At first their efforts failed, as there were only few ministers in America. So, in 1752 they wrote to England, probably to the Bishop of London, asking aid in their endeavor to obtain a regular rector.

Even before the arrival of the rector which this appeal drew, perhaps in response to the letter with its news of the new local church building, King George II had a special silver communion service made for the parish in 1752 and sent to New Bern as a royal gift.

Each of the five exquisite pieces bears the Royal Arms of Great Britain and four hall-marks: "M. F.," for the manufacturer, Mordecai Fox of England; the small letter, "r," in a shield, denoting that the plate was made and hallmarked in 1752; a lion "passant-gardant," guaranteeing the silver was of the high-standard purity then required by law; and a leopard's head crowned, showing that the piece was hallmarked at the London Government Office.

With the silver came two other gifts from the King: a huge Bible and a large Book of Common Prayer. Both books bear the letters, "G. R.," standing for "George, Rex" (king), and the Royal coat of arms with their French mottoes: "Dieu Et Mon Droit," (God and my right); and "Honi soit qui mal y pense," (Shame be to him who evil thinks). Both volumes are elaborately illustrated.

Under an ornamental engraving is the information that the

Bible was printed at Oxford: "Printed by John Baskett, Printer to the King's Most Excellent Majesty, (King George I) for Great Britain; and to the University. MDCCXVII." (1717).

"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church According to the Use of the Church of England," was published at Cambridge in 1752 by Joseph Bentham, "Printer to the University."

One of the most important incidents in the history of Christ Church took place in 1753 — it obtained its first regular rector.

As a result of the letter for help written to England the previous year by the vestry, two exceptionally worthy clergymen arrived in North Carolina late in the year of 1753. One, the Rev. Alexander Stewart, went to Bath to serve the older St. Thomas Church, built in 1734. The other, the Rev. James Reed, came to New Bern.

Evidently Reed expected to stay here, for he brought his family with him. What family members he had is not known, but he probably had a wife and some children. The wife apparently died here, for later Reed married Hannah Stringer, widow of Dr. Francis Stringer, a surgeon and legislator, who died in 1753.

After a year's trial here and at the several parish chapels, Reed was formally installed by Act of the Assembly as local rector, at the request of the church wardens and vestrymen. He was promised an annual salary of 133 pounds, six shillings and eight pence, about \$665, a good glebe house, with kitchen, the "lot to be well and sufficiently paled in." For his part of the contract, confirmed by the Royal Governor, Arthur Dobbs, Reed agreed to hold services at Christ Church every Sunday except when he was at the chapels in this vicinity, which he agreed to visit three times a year. There were eight chapels at remote points, and Reed also served St. John's Church in Carteret County.

On Dec. 18, 1754, the House of Commons in session here named two of its members to wait on Reed and thank him for the sermon he had delivered the previous Sunday before the House members. That he made a favorable impression is shown by the fact that he served as Chaplain of the Assembly in January, 1755, being paid ten pounds for this service; and was thereafter frequently invited to preach to the legislators.

During 1758 Reed was enrolled as a regular missionary of the Society for the Propagation of the Gospel in Foreign Parts but, due to miscarriage of the mail, he did not learn definitely of his appointment until 1760. He then wrote to the SPG Secretary

to thank him for the appointment and instructions and to request "a parcel of books" and "pious tracts" which he wanted for distribution.

Other ministers occasionally preached at the new church in New Bern. On Dec. 27, 1755, the Rev. Michael Smith of Johnston County delivered a sermon there for the local Masonic order and the next year preached to the Colonial Assembly here, both of these sermons being printed by James Davis, a local churchman, who had become North Carolina's first printer here in 1749, later printing here the province's first book, first pamphlet, and first newspaper.

An Assembly bill in 1760 proposed the division of Christ Church parish but it was rejected by the Upper House, or Governor's Council, although Reed reported to the SPG that his territory was at least a hundred miles in length. He said it was impossible for him to ascertain the exact number of Anglican communicants, but he added there were a great number of "dissenters of all denominations from New England, particularly Anabaptists, Methodists, Quakers and Presbyterians"; about nine or ten "Papists"; and about 1,000 "Infidels & Heathen." No Indians were reported, but a great many Negroes were said to be heathen, explaining "I baptize all those whose masters become sureties for them."

According to his 1762-63 letters to the SPG, Reed did not always get the promised salary here: "The hardships we labor under in this Province are so great that were it not for the benevolences of the Society, we could not subsist with the least decency." Later he complained even more bitterly: "It would be much better for the Clergy, than it has been, if the Stipend were paid out of the public treasury as is in So. Carolina . . . The churchwardens used to send us to the Sheriffs, and the Sheriffs to send us back again to the churchwardens. It is not long ago since I had the misfortune to be sent backwards and forward & played off in this manner for 12 months successively."

Royal Governor Dobbs labored diligently in behalf of the established church and its clergymen; but, for various reasons, here and abroad, it seemed impossible to get definite legislative action that would last permanently.

Despite his difficulties, Reed undertook many more activities than called for in his contract. Chief among his outside interests were his efforts in behalf of education, resulting here importantly in the opening of North Carolina's first incorporated school.

As early as December, 1762, he was thanked by the House of



Commons for his sermon, "Recommending the Establishing Public Schools for the Education of Youth." He was asked to give a copy to the printer, so that it might be distributed through the province.

Governor Dobbs frequently urged the need for better schools and more schoolmasters. On Mar. 30, 1762, he wrote the SPG that for almost thirty parishes in the province there were only seven clergymen, including one who did little, and there was not a parish clerk who could serve as a church reader or a schoolmaster.

Largely due to Reed's influence, a school was opened here Jan. 1, 1764, with Thomas Tomlinson as schoolmaster. He had come to this city from England the previous month. His purpose was to teach children "in such branches of useful learning as are necessary in several of the offices or stations in life, and imprint on their tender minds the principles of Christian religion agreeable to the establishment of the Church of England."

For some years he assisted the first rectors here and served as a church warden. There is no necessity to go into detail about his troubles with some of the school trustees, two of whom forced him to retire from the school when he had reproved and suspended their unruly children. Reed took his side in vain. He died in 1802 and his body was one of the first to be interred in Cedar Grove Cemetery. His will provided for money to be given to poor persons in this area and in other specified parishes. He also bequeathed funds to Christ Church to start a library.

Two months after the school had been opened here the Assembly ratified a bill introduced by Col. Joseph Leech "for building a schoolhouse and schoolmaster's residence in New Bern." As the first seven school trustees the Assembly named Reed; Leech; Thomas Clifford Howe, the other local Representative in the House of Commons; John Williams, a Notary Public; Alderman Richard Codgell; and Dr. Thomas Haslen and Richard Fenner, a few months afterwards becoming respectively the Mayor and Recorder of New Bern.

On May 16, 1765, Reed and 39 other prominent residents reported to Royal Governor William Tryon, Dobbs' successor, that money subscribed for the school had been partly spent on materials for a school building, that pledges were being paid slowly and that pupils' fees were not always collected. They asked Tryon to request the Society for the Propagation of the Gospel to allow a yearly salary for Tomlinson. Tryon wrote for this financial supplement, and it was pledged by the Society.

As to Reed, Tryon added he had seen "much of him at the

General Assembly held at New Bern. I really esteem him a man of great worth." He reported that the New Bern church was "in good repair."

Reed cooperated well with both Governors Dobbs and Tryon. The latter recommended to the Assembly a bill for better provision of an orthodox clergy and it was passed in May, 1765. The right to select ministers of the established church was granted to the Crown, through the Royal Governor, thus relieving rectors from the "insolence and tyranny of vestries." The Governor and his Council were authorized to suspend clergymen deemed guilty of gross crime or immorality.

Under this act Tryon officially commissioned Reed as rector of Christ Church, where he had already been serving for almost twelve years. When this writer was at the New-York Historical Society Library in 1939 studying the original Tryon Palace records there in the Collection of Dr. Francis Lister Hawks, grandson of John Hawks, supervising architect of the Palace, she saw an original manuscript of Reed's rectorate commission, signed and sealed by Tryon and by his private secretary, Fountain Elwin, who was Mrs. Tryon's cousin. It was also signed by Thomas Clifford Howe stating that he had inducted Reed as rector Sept. 10, 1765, as authorized by Tryon.

Two witnesses also signed the document: John Hawks and his father-in-law, John Rice, son of Nathaniel Rice, who as President of the Governor's Council was twice Acting Governor of North Carolina. A photostat of the commission is in the archives of Christ Church.

Reed wrote the SPG on Jan. 14, 1766: "We have suffered the most intense heat during the last summer that ever was known in the memory of man and about the middle of August I was seized with the yellow fever," an "exceeding violent" attack, "but soon over," although it left him permanently deaf.

Recovering from his illness, Reed renewed his efforts for the local school and on July 20, 1766, wrote to the SPG: "Schoolhouse is at length enclosed . . . Large and decent Edifice for such a Young Country — forty-five feet in length, thirty in breadth, and has already cost upwards of 300 pounds this currency." As subscriptions had been expended, he said: "I have preached and begged in its behalf until the suppliant is entirely weary and charity cold . . . I have . . . sent a Bill of Exchange for my last year's salary to New York to purchase Bricks for the Chimneys and intend at the next session of Assembly . . . to recommend the undertaking from the pulpit."

"Parson" Reed kept his word and on Dec. 1, 1766, the

Assembly incorporated the school, the first to be chartered in North Carolina and the second private secondary school in English America to receive a charter.

Under this charter the schoolmaster had to be a member of the Church of England. A tax of one penny per gallon levied for seven years on spirituous liquors imported through Neuse River helped support the educational institution, including the schoolmaster's salary of twenty pounds, or about \$100, a year; an assistant's salary of the same amount; and the tuition of ten poor children selected by the trustees.

After the Revolutionary War lapse the school was reorganized in 1784 under the name of the New Bern Academy and for many years chalked up an outstanding record. Work was recently started on the restoration of its 1806-10 first brick building.

Governor Tryon did much to help the school and the established church. He joined the SPG and give it a handsome cash donation. To the church being built at Brunswick he sent forty guineas. He also aided other denominations and was responsible for the passage of a number of church laws. It was he who selected New Bern as the capital of colonial government and had the handsome government house and governor's residence erected here, 1767-70, with Assembly appropriations.

### III

## REVOLUTION AND POSTWAR PERIOD

James McCartney, a native of Ireland, was employed in March, 1767, to assist Thomas Tomlinson at the local school. He came here from Perquimans County, where he had been the tutor for the children of Col. John Harvey, an Assemblyman and Speaker of the House. For little more than a year he stayed here, then left for England to become a candidate for Holy Orders. After being ordained, he returned here and after an illness visited six parishes and baptized 768 white persons and 27 Negroes. Because of the climate, he moved from here to Granville County where he served the parish faithfully for several years.

Also recommended by Governor Tryon for ordination was a talented young actor, W. Gifford, who had come to the province with a company of strolling players. The governor praised him as "the best player on the American stage."

Continuing his efforts to bolster the Church of England in this province, Tryon wrote the SPG in 1769: "The infancy of the established religion in this province is undoubtedly the period and crisis for setting the Church of England on a solid basis. We have laid a more firm and permanent foundation than any other colony can boast, she now stands in need of the utmost assistance of her friends to raise the superstructure . . . I trust the Society will not withdraw the missions of 50 pounds per annum from those gentlemen who now enjoy them, but rather exert every other aid in their power to facilitate the propagation of the gospel here."

Church attendance that Autumn was decreased by one of the worst hurricanes in the history of the town. Great destruction was reported, especially along the waterfronts. The home and printing office of James Davis, a churchman and at one time a church warden, were wrecked at East Front and Broad Streets.

A week after the Battle of Alamance on May 16, 1771, the Rev. James Reed held a service in Christ Church to offer thanks for Tryon's victory. The Governor returned triumphantly on June 26 to New Bern, where he was welcomed back as a "conquering hero." A Charleston newspaper reported, "The whole town met in a body and waited on his Excellency at the Palace." On June 30 Tryon and his family sailed from here for his new assignment as Royal Governor of New York.

The following Summer Reed baptized Martin Howard, Chief Justice of the province, who resided on his plantation,



“Richmond,” near New Bern. Howard founded St. John’s Lodge, A. F. & A. M., and served as its first Worshipful Master. Refusing later to take an oath of allegiance to the new State of North Carolina and continuing his loyalty to the King of England, he went from here in 1777 to New York and Rhode Island and the next year returned to his native England. His local property was confiscated.

The Rev. James Pilmore, Methodist divine, preached here during the 1772 Christmas season. On Christmas morning he went to communion at Christ Church, and during the late afternoon held a service at the courthouse, describing the listeners as “the genteelest congregation I have seen since I left Philadelphia.” The hospitality of many of the most prominent citizens was extended to him. He complimented the town: “In all my travels through the world I have met with none like the people of Newburn.”

En route back to Philadelphia from Savannah, Pilmore again stopped by New Bern on Mar. 30, 1773. He preached that night, the next morning and night. Of those he met here, he said, “We parted in the utmost harmony and love.”

Afterwards a few local Methodists met from time to time for worship. Circuit riders found hearty welcomes here. In 1802 a regular organization was formed and a church building was erected. Called Andrew’s Chapel this Methodist Church was on the corner of Hancock Street and Church Alley.

Royal Governor Josiah Martin, who had succeeded Tryon during the 1771 Summer, was a zealous member of the Church of England, although unable to accomplish as much as he would have liked for the church. He wrote to the Bishop of London: “I shall steadfastly labor for the better establishment of our clergy, and until they can be put upon some more independent footing, I think it will not be good policy to augment their number in this Province.”

Reed’s troubles with the colonists increased as sentiment grew toward opposition to British rule. On Jan. 7, 1774, he wrote the SPG: “I must ingenuously confess I am heartily weary of living in this land of perpetual strife and contention . . . Without the benevolence of the Society, it would be quite intolerable.”

Not long thereafter, with the First Provincial Congress here August 25-27, the first anywhere in America to be called and held in defiance of British orders, Reed’s lot was even worse, for he objected to the trend leading to national unity and independence and kept expressing his support of King George III and the English Parliament, as well as his natural loyalty and abiding

love for his native England.

In his *History of the Presbyterian Church in New Bern*, the Rev. Lachlan C. Vass wrote that "Boys of the town, likely prompted by their elders, would beat drums at the church door and shout 'off with his head,' when Reed offered the usual prayers for the King."

The Anglican Church was permanently disestablished by the State Constitution adopted in December, 1776, at Halifax, N. C. An ordinance provided for the status quo of church property for the use of the respective owning denomination. All ministers of every faith were then legally granted the right to perform marriage ceremonies.

No guarantee of religious liberty was contained in the Federal Constitution drafted in 1787 at Philadelphia. Criticism of its omission arose in North Carolina and elsewhere. The first ten amendments to the Constitution, known as the "Bill of Rights," provided first of all that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." After adoption of these amendments, North Carolina ratified the Constitution at Fayetteville Nov. 21, 1789, and was the twelfth State to be admitted to the Union.

Religion, like almost everything else, suffered during the Revolutionary War. An Italian visitor, Luigi Castiglioni, wrote that during the conflict horses were stabled in Christ Church. Even after the signing of the peace treaty, Castiglioni observed, there was no indication of religion except two or three times a year when a Protestant minister might happen to pass through the city, the services then being held in the courthouse rather than in the only church edifice here, Christ Church, which was becoming rapidly dilapidated.

After the start of the war Reed died May 7, 1777. Hence, he was not living when the British took possession of New Bern Aug. 25, 1781, killing the patriot physician, Dr. Alexander Gaston, father of William Gaston, later an outstanding Catholic jurist, orator, author of the State Anthem, and "Father of Religious Liberty in North Carolina." Nor did Reed live to know that the American Colonies won their independence and formed their own Nation.

Of the fifty or fifty-two Church of England clergymen active in North Carolina from 1700 to 1775 while the denomination was the legally-established and publicly-aided church, Reed stayed in New Bern longer than any other of the colonial ministers anywhere else in this province. During his almost twenty-four years here he was warmly praised by all three Royal Governors:

Dobbs, Tryon and Martin. He was described as an exceptionally fine gentleman and a zealous and well-informed Christian, respected not only by members of his congregation but also by members of other denominations.

His body was buried in the churchyard near Middle Street. A fund to mark the grave was started by Mrs. Mary Oliver Dunn Windley. St. Ann's Chapter of the Woman's Auxiliary adopted the project and, under the leadership of Mrs. Mary Nixon Roberts, in 1937 had the tomb rebricked and covered with a long, flat, marble slab with the inscription: "In Memory of Rev. James Reed, first rector of Christ Church. Died 1777. Missionary S. P. G. Preacher, Teacher, Advocate of Free Schools."

The Anglican Church was especially hard hit by the American Revolution. Many clergymen and other leaders returned to England or moved to the West Indies or elsewhere. There were no bishops in the Colonies or States until after the close of the conflict. In 1783 Maryland chose the name, "The Protestant Episcopal Church of Maryland," and this main name was later adopted by the General Convention.

Thomas Tomlinson probably continued to hold Episcopal services here after the war; but, from Reed's death in 1777 to 1785 there was no regular rector here, a period of eight years. However, the second, third and fourth rectors were remarkably talented educators, pastors and preachers: Leonidas (Leonard) Cutting, 1785-92 — seven years; Solomon Halling, M. D., 1792-95 — three years; and Thomas Pitt Irving, 1796-1813 — almost seventeen years.

Cutting, born in 1724 in Norfolk County, England, was 61 years old when he took over the rectorate after the Revolutionary War lapse. Left an orphan at nine and reared by an aunt, he was educated at Pembroke College, Cambridge, from which he received a degree of Bachelor of Arts and later degrees of Master of Arts and Doctor of Divinity. From 1756 to 1763 he was in Virginia. After being ordained during December, 1763, he served in New Jersey and then at Hempstead, Long Island, New York, where he conducted a classical school of high order. Following a brief rectorate at Snow Hill, Maryland, he came to New Bern.

Here he spoke frequently at Masonic and other public gatherings besides holding regular services at Christ Church. Leaving New Bern for New York City, he was Secretary of the House of Bishops at the 1792 General Convention. A description of him is quoted: "For learning, probity, unaffected piety, and a generous spirit of independence, respected, esteemed and beloved, equally by his pupils, his parishioners, and his friends."

The war and post-war years here were extremely difficult ones. In addition to the war casualties, disease caused many deaths. Smallpox had been so disastrous in 1779 that it prevented the regular session of the General Assembly in New Bern. Court records on May 15 show that the session was so "generally infected with smallpox, Court ordered all business continued to the next term." Another epidemic came during the Summer of 1781. Yellow fever is said to have caused the deaths of Mr. and Mrs. John Wright Stanly in 1789 during one of the worst epidemics of that dread affliction.

For these and other reasons it was hard to rebuild the church to its former prominence. For example, a law was passed in 1785 imposing a fine of five pounds on any persons trying to obstruct the ways leading to houses of public worship.

The years of Dr. Cutting's local ministry were important in the political history of America. In 1787 the Federal Constitution was drafted. Two of its Signers were from Craven County: Richard Dobbs Spaight, a Christ Church vestryman, who later became Governor of North Carolina; and William Blount, who afterwards was Governor of the Territory South of the Ohio River and Senator from Tennessee. George Washington was inaugurated in 1789 as President of the United States and visited New Bern April 20-21, 1791.

Recognizing the need for better care of the community's poor and aged, local leaders had the State Legislature in 1787 pass a law to allow Craven County to conduct a lottery to raise money for a County Home. Managers appointed were Spaight, Stanly, John Hawks, Abner Neale and Spyers Singleton.

In January of that year of 1787 the lot on the southeastern corner of Middle and Johnson Streets, which had been provided for the residence of the Episcopal rector, was turned over to the trustees of the New Bern Academy, which three years previously had been reorganized, with the following nine influential men named on its self-perpetuating school board: Richard Caswell, Abner Nash, Richard Dobbs Spaight, William Blount, John Wright Stanly, John Sitgreaves, Gen. William Bryan, Dr. William McClure and Spyers Singleton.

Caswell, first Governor of the independent State of North Carolina, died in 1789 soon after having been elected Speaker of the State Senate. A funeral oration was delivered here in Christ Church on Sunday, Nov. 29, 1789, before local Masons, whom he had served as Grand Master of North Carolina. The sermon was given by Dr. Solomon Halling and was printed by its author, Francis Xavier Martin, who had come to town in 1782 as a



penniless young Frenchman and had become New Bern's chief printer and editor after the death of James Davis. Martin was afterwards appointed a Federal Judge of the Territory of Mississippi, and then became the first Attorney General of Louisiana, followed by thirty-one years on the Louisiana Supreme Court, during ten of which he was Chief Justice.

Since the Episcopal Church here was thus the scene of many public gatherings and as its congregation included many prominent statesmen and other leaders, it was logical that under Dr. Cutting's inspiration the members began to plan for a larger edifice to replace the small Colonial church, which had become terribly dilapidated during the war and post-war periods.

In his 1787 Diary William Attmore, a Philadelphia merchant, who married Sarah Sitgreaves of New Bern, wrote: "There is a small church here with a square tower, Cupola and Bell and it is the only place of Worship in the Town."

The State Legislature in 1789 passed an act to allow acceptance of donations and bequests for building here a new Episcopal church and supporting a minister. It was enacted that "John Fonveille, Richard Dobbs Spaight, Richard Nixon, Isaac Guion, Thomas Tomlinson, John Daves, Thomas Haslen, David Witherspoon and William Good, Esquires, be appointed church wardens to receive and recover such subscriptions." Incidentally, Witherspoon had married the widow of former Governor Abner Nash and they were the parents of the Rev. John Knox Witherspoon, who later helped organize the First Presbyterian Church of New Bern and other Presbyterian churches elsewhere.

Although the wardens were "empowered to prosecute in law or equity against any person or persons who may refuse to give up such subscriptions," it took a long time to get the money and erect the new church. It was not consecrated for almost a quarter of a century — Feb. 1, 1824.

It was during Dr. Cutting's rectorate that the Book of Common Prayer for the United States was adapted for the new republic and adopted in 1789 by the General Convention at Philadelphia. The Rt. Rev. William White of Pennsylvania wrote to several North Carolinians relative to a church revival and reorganization in this State.

The first Protestant Episcopal convention of clergy and laity of North Carolina was held June 5, 1790, at Tarboro. The General Church's Constitution was adopted. However, only four persons were in attendance: the Rev. Charles Pettigrew, rector of St. Paul's Church, Edenton; another clergyman; and two laymen of Tarboro. No New Bernian was there. At the second

convention later that year Col. Joseph Leech, Mayor of New Bern, was one of the delegates named to the next General Convention to be held in 1792 at New York. Leech was also made a member of the State's Standing Committee.

As a result of the 1790 church gatherings at Tarboro Dr. Solomon Halling, Principal of the New Bern Academy and a former Revolutionary War surgeon, was recommended for Holy Orders and was ordained in 1792, that year succeeding Dr. Cutting as rector of Christ Church. For more than three years he held the rectorate, then moving to Wilmington where he became rector of St. James Church and Principal of the Wilmington Academy. In 1809 he went to the Diocese of South Carolina, dying there in 1813.

While in New Bern Halling was an officer of St. John's Masonic Lodge and in that capacity had often delivered sermons and orations in Christ Church prior to his becoming its rector. He was a member of the lodge's committee delivering an address of welcome to President Washington in 1791.

After he became local rector, one of his main objectives was to help further the cause of church union and the election of Pettigrew as the first Bishop of North Carolina.

Halling and Furnifold Green of Christ Church attended the third church convention in 1793 at Tarboro. Pettigrew was probably too ill to be there. Halling wrote him that the six persons present were too few to choose a bishop. Paying tribute to Halling, the Rt. Rev. Joseph Blount Cheshire later wrote: "It was by his earnest assiduity that the Convention of 1794 was gotten together. If the other ministers had had his enterprising and courageous spirit we should have had another tale to tell."

Largely due to Halling's efforts, Pettigrew was elected the first Bishop of North Carolina at the convention held in May, 1794, at Tarboro. Halling and Dr. Isaac Guion, also a Revolutionary War surgeon, represented Christ Church. With two other delegates Halling aided in drafting the Constitution, which was ratified. Guion presided over the general sessions.

Pettigrew expected to attend the General Convention and, if it had met as scheduled, he very likely would have been consecrated as the first Bishop of North Carolina. Five days before the time of the meeting in September, 1795, he set out toward Philadelphia, but found so many cases of yellow fever at Norfolk that he returned home. Indeed, there was so much yellow fever in the entire country that the convention was cancelled; as was also the next triennial slated for 1798 in Philadelphia.

A special convention was called for June, 1799, at

Philadelphia; and the regular convention met in 1801 at Trenton, N. J.; but, because of poor health, Pettigrew was unable to attend either one. For years he had suffered from tuberculosis. Without ever being consecrated Bishop, he continued to serve his parishioners through the Lake Scuppernong section, refusing to accept compensation, and to toil valiantly in home mission work until his death in 1807.

The fourth rector of Christ Church, for almost 17 years, from 1796 to 1813, was one of its most brilliant and versatile — the Rev. Thomas Pitt Irving. Born on the Eastern Shore of Maryland, he was graduated from Princeton in 1789 and came to New Bern in 1793 as Principal of the New Bern Academy. Three years later he was ordained at Philadelphia by Bishop White and became rector of Christ Church in addition to his school duties.

While residing here, he witnessed three major disasters: the burning of the old frame schoolhouse, the burning of Tryon Palace, and another serious epidemic of yellow fever. After the school building had been destroyed by fire in 1795 the school classes were held and Irving resided, with permission of the State Legislature, in the Palace, no longer serving at that time for governmental purposes as the State Capital had been moved from New Bern to Raleigh. The church bell tolled when the main building of the Palace was burned in 1798. Its East Wing was then used for school rooms. Irving assisted with plans for the erection of a more durable school building, the brick structure now being restored.

The rector worked incessantly during the 1798-99 yellow fever epidemic. He conducted funerals for practically all the victims. Scores of persons died. Records show that a pallbearer often would be the next person carried to a grave. So many persons succumbed that at night trenches were dug in the Episcopal church yard near the adjoining property to the northwest on Middle Street and bodies were interred there indiscriminately. The countless burials in the church yard, already well filled with graves, very likely formed the chief reason why the church on Aug. 4, 1800, bought the lots on Queen and George Streets and there opened Cedar Grove Cemetery.

Mrs. William F. Ward, Sr., who lives in the old brick residence on lower Craven Street built by Isaac Taylor, owns the original deed for a lot on the east side of the main driveway in the cemetery given to Taylor July 24, 1804, by the Christ Church Wardens and signed by Francis Lowthrop, Christopher Levine, William Trippe, John Harvey and William Good.

On Dec. 12, 1853, a deed was recorded here whereby the

church transferred the cemetery to the City of New Bern, which still operates it. At the top of the main entrance arch on Queen Street is a tablet containing four lines from a hymn composed by Dr. Francis Lister Hawks:

*"Still hallowed be the spot where lies  
Each dear loved one in earth's embrace,  
Our God their treasured dust doth prize,  
Man should protect their resting place."*

Dr. Hawks would be dismayed to see some of the plots and tombstones there now. Vandals have desecrated many of the graves and overturned many of the monuments. Hawks was scheduled to deliver the address on the occasion of the laying of a foundation stone for the entrance of native shell rock, but he was unable to arrive in time for the program. He came later and gave his talk, and from its receipts of \$130 the iron gates there were bought.

Moisture is held by the "Weeping Arch" and a superstition long persisted that if water dropped on anyone passing under the arch he or she would be the next one carried through it in a hearse. Many children have dashed quickly through the arch many times, trying to get through before hit by a drop of water.

Irving held most funeral services in the church except when they were too numerous during epidemics. Frequently he wrote original odes befitting the character of the deceased. He was to have preached the memorial sermon for Former Gov. Richard Dobbs Spaight after the statesman had been mortally wounded in a political duel here in 1802 with Congressman John Stanly. An illness prevented him from giving the memorial, so it was printed in part in *The Raleigh Register*.

Both Spaight (1758-1802) and Stanly (1774-1833) were vestrymen of Christ Church. Spaight had served as chief executive of North Carolina when the University of North Carolina was opened Jan. 15, 1795, at Chapel Hill, and was present for that occasion, although it was almost a month before the first student enrolled at this first still-existing State University to open its doors. Mrs. Spaight, nee Mary (Polly) Leech, daughter of Colonel Leech, is said to have been the first woman to attend commencement exercises there.

Besides being a clever orator and author, Irving was particularly interested in dramatics and ranks as one of the pioneer dramatists and producers in North Carolina. His school was one of the first to present plays and home-talent skits as public programs.



Church and secular music was also encouraged by Irving. His odes were set to music at times. For a Masonic gathering on St. John's Day in 1798, at the church he preached "an elegant discourse," and, as a musical feature, "a Masonic ode composed by Chaplain T. P. Irving was sung by many ladies and gentlemen in a Masterly manner."

Although by some he was considered "cold and perfunctory," this characterization does not seem to apply to him, for he sent two boys downtown to buy some ordinary supplies with the following poetic order to the salesman.

"Palace, New Bern, Nov. 11, 1797.

"Messrs. George and Thomas Ellis:

"I send you, sirs, a little boy  
To buy me neither robe nor toy,  
Nor rum, nor sugar, nor molasses,  
Coffee, tea, nor empty glasses;  
Nor linen cloths, nor beau cravats,  
Nor handkerchiefs, nor beaver hats;  
Nor anything, or less or more  
Of all that constitutes your store,  
Save only this, a noon-day taper,  
And one thing more, a quire of paper.  
Of these pray send the exact amount,  
And charge them both to my account;  
And rest assured my prayer shall be,  
Kind sirs, for your prosperitee.

"Thos. P. Irving."

While here Irving taught many boys who became outstanding citizens of North Carolina and other States, including William Gaston, Supreme Court Justice; the Rev. Francis Lister Hawks, D. D., LL.D., clergyman, educator and historian, the first President of the University of Louisiana; the Rt. Rev. Cicero Stephens Hawks, the first Episcopal Bishop of Missouri; Richard Dobbs Spaight, Jr., who served as Governor; and George E. Badger, Superior Court Judge, United States Senator and Secretary of the Navy.

Irving left New Bern during early 1813 and was rector of St. John's Church, Hagerstown, Maryland, from Aug. 15, 1813, to Feb. 27, 1816, also having charge of the Hagerstown Academy. After relinquishing his parochial charge, he was elected a vestryman in April, 1816, but resigned a year later. On Jan. 15, 1818, he died, in his 48th year, and was buried in the Protestant Burying Ground at Hagerstown.

The first years of the Nineteenth Century were among the greatest construction eras in the history of this city. The surviving brick schoolhouse and the Masonic Temple were two of the public structures erected. It was natural that plans progressed, though very slowly, for the proposed new church building.

The next two rectors of Christ Church were also principals of the New Bern Academy — the Rev. George Strebeck and the Rev. Jehu Curtis Clay, as was also the former's assistant, the Rev. John Phillips.

From the Revolutionary War to 1817 there were six Episcopal candidates for Holy Orders in North Carolina. Three of these were from New Bern, all being teachers as well as preachers: Dr. Solomon Halling, Thomas Pitt Irving, and John Phillips.

Phillips had come from England as one of the Wesley Brothers' lay-preachers. His wife was a Wesley ward. When his successors took up Methodism, he adhered to his Episcopal faith. While in New Bern aiding Mr. Strebeck at the school, he was ordained a priest in August, 1814, by Bishop Richard Channing Moore of Virginia. He continued to assist Strebeck at both the church and school until his removal in 1815 to Virginia. In 1818 he came back to North Carolina as a missionary until 1822, organizing Episcopal churches at Tarboro and Warrenton and reviving a number of other congregations.

Strebeck also left New Bern in 1815. His more than two years here had been difficult and very little is known about his work. The War of 1812 took place during his rectorate.

The Rev. George W. Freeman was another Episcopal clergyman who served here as a professor at the New Bern Academy. For a time he was rector of Christ Church, Raleigh. He became the Bishop of Arkansas. He and his brother, the Rev. Frederick Freeman, also an Episcopal minister, were associated at the local school about 1816 with another brother, the Rev. Jonathan Otis Freeman, M. D., principal of the Academy, who was a Presbyterian minister and helped organize the First Presbyterian Church of New Bern and the First Presbyterian Church of Salisbury, where he opened a school.

During the 1817-18 rectorship of the Rev. Jehu C. Clay, the Diocese of North Carolina was finally formed at New Bern. At the time there were only three Episcopal rectors in this region: Clay; the Rev. Adam Empie of St. James Church, Wilmington; and the Rev. Bethel Judd, a former rector of St. James. Due to the efforts of this trio, the organizing convention of the diocese was held on Apr. 24, 1817, at Christ Church.

All three ministers attended the convention. Judd, who on May 1 became rector of St. John's Church, which he had organized that year at Fayetteville, was elected President. Empie was named Secretary. Clay conducted divine service. Judd preached the forenoon sermon.

Six lay delegates were present: John Stanly and John Spence West, of Christ Church; John Rutherford London and Marsden Campbell, of St. James; John Winslow, of St. John's; and Josiah Collins, Jr., of St. Paul's Edenton. Collins had married Ann Rebecca Daves, daughter of Maj. John Daves of New Bern.

The General Constitution of the Protestant Episcopal Church of the United States was adopted. Stanly was named on a committee of four to draft a Diocesan Constitution. Rectors were requested to take annual church offerings for the support of missionary work in the State. It was decided to hold conventions each year on the second Thursday after Easter. Later, when the organization seemed stronger, it was planned to elect a Bishop. Meanwhile, the three rectors and less than 200 laymen were placed under the care of Bishop Moore. Clay and West were named on the Standing Committee.

Bishop Cheshire later commented upon the beginnings of the diocesan organization: "The work of the first Convention and the first Bishop of North Carolina (who was not elected and installed until 1823) was simply to gather together and to organize the remains of the old Colonial Church in the several localities where it had been most successfully established . . . We today are the ecclesiastical and spiritual representatives in fact, and not merely in theory, of the Church which our Anglo-Saxon fathers set up here to sanctify the new Continent which they were subduing and civilizing."

The centennial anniversary of the organization of this Diocese of North Carolina was celebrated here on May 17, 1917. Three Bishops were here for the ceremonies: Cheshire of Raleigh, Junius M. Horner of Asheville, and Thomas C. Darst of Wilmington.

A handsome, large, bronze tablet was unveiled as a gift to Christ Church from the Diocese of North Carolina, the Diocese of East Carolina, and the Missionary District of Asheville. It still has an honored place on the west wall of the church, listing the names and towns of the nine men who had organized in New Bern the first Diocese of North Carolina.

After only about a year here, Clay moved to the Diocese of Maryland and was succeeded here by Richard Sharpe Mason. Soon after his arrival in 1818 Mason represented the church at

the second Diocesan Convention at Fayetteville. The first record in the oldest extant Parish Register here is dated May 6, 1818. In Mason's handwriting, it records the baptism of two small Negro girls. A notation in the front of the book written by the Rev. J. R. Goodman, Mason's successor, explains that previous parish records were destroyed by a fire which in 1818 had burned the home of Lucas Benners, Secretary of the Vestry.

Born on the island of Barbados in the West Indies Dec. 29, 1795, Mason was only 22 years of age when he came to New Bern. He had been graduated from the University of Pennsylvania when 15 years old. A few months before coming here for his first parish charge he had been ordained deacon by Bishop White in Philadelphia. It was not until 1820 that he was ordained priest by Bishop Moore at Edenton.

That he was beloved here is shown by the fact that numerous babies were named for him. Among his carefully-written and carefully-worded entries in the Parish Register are reports of the baptisms of numerous colored persons, in most instances their white owners or employers acting as their sponsors. He instructed black residents on the catechism and Scriptures.

In April, 1819, New Bern was visited by President James Monroe. He is said to have worshipped in Christ Church. Accompanying him were Secretary of War John C. Calhoun, Mrs. Calhoun and their two children. They stayed in the home still standing on the southwestern corner of East Front and New Streets.

Dr. Mason transferred from here in 1828 to St. Matthew's Church at Geneva, N. Y., and next year became President of Geneva College. In 1835 he assumed the presidency of Newark College, Delaware. During 1840 he started a long rectorate at Christ Church, Raleigh, N. C., a post he held until his death there in 1874.

Resolutions of respect to his memory, in the writing of Frederick Cox Roberts, Secretary of the Vestry, are still spread upon the local vestry minutes. They call attention to the fact that Mason had served here as rector 50 years previously but that the "good influence then exerted by him is still felt among us" and "we recognize in him one of the best, purest and ablest divines who has ever adorned the ministry of our church."

When Mason left New Bern the vestry regarded him so highly that they let him take with him the Book of Common Prayer which had been presented to the parish in 1752 by King George II. He always intended to have it returned at his death as shown by a note in his own writing pasted in the book. After his

demise it was sent back to the church by his widow, Mrs. Mary Ann Bryan Mason, a daughter of John Council Bryan, a church warden, and Mary Fulford Bryan, to whom he had been married here on June 10, 1823, in the church by the Rev. John Avery of Edenton.

Mrs. Mason was unusually versatile and accomplished — a musician, artist, author and sculptress. The historian, S. A. Ashe, wrote of her: "All in all, she was the most talented lady ever born in this State." She was the first North Carolina woman to write and illustrate a book for children. One of her other books was entitled *The Young Housewife's Counsellor and Friend, Containing Directions in Every Department of Housekeeping, Including the Duties of Wife and Mother.*



## IV

### SECOND AND THIRD CHURCH BUILDINGS

During the rectorate of Dr. Mason the second brick church building was erected for Christ Church, after having been planned for more than three and a half decades. The same location was selected as for the first edifice except that, instead of being at the corner of the four lots, the new and larger structure was placed to the northeast in more of the center of the property; and, instead of facing Middle Street, it faced Pollock Street.

As early as Jan. 2, 1778, the southwest corner of the church lots had been designated as a true beginning for the plan of the town. The cannon captured during the Revolution from the British Ship-of-War *Lady Blessington* by an armed privateer owned by John Wright Stanly, local patriot and church member, was planted on that corner and used in the laying out of the city during the early 1800s by Jonathan Price. A small bronze DAR marker was dedicated there five decades ago.

It is interesting to note that the first church was shown on the 1769 map of New Bern by Claude Joseph Sauthier and that drawings of both the first and second churches were on a map of the town made by Price. A copy of the latter map hangs in the Mayor's Office at the City Hall.

A definite proposal for construction of the second church was drafted in 1820. Undoubtedly the local building boom had given impetus to the movement. Many of the fine surviving old homes here date back to the first two decades of the Nineteenth Century. On the church's building committee were some of the ones who had attractive residences: John Robert Donnell, Moses Jarvis, John Pugh Daves, Marcus Cicero Stephens and John F. Burgwyn.

Decision was reached to erect a strong brick structure, with some of the characteristics of Gothic architecture, measuring 70 feet long and 55 feet wide. High arched windows were planned, with side and end galleries. Besides the main auditorium, with two aisles and fifty to sixty pews, there was to be a vestry room. Special mention was made that there was to be an organ.

Martin Stevenson and Thomas S. Gooding were the architects. To Bennett Flanner, a master mason, much of the construction credit was given by Stephen F. Miller in his *Recollections of New Bern Fifty Years Ago*. He wrote of Flanner: "He was bold and fearless and persevering. He moved on the

scaffolding high in the air, apparently with as much indifference as if standing on the pavement below. I saw him stand erect nearly a half hour on the apex of the steeple, not less than 150 feet high, with no other surface of support than the twenty or thirty inches diameter on which his feet rested."

On July 5, 1821, the cornerstone was laid. From the old church the rector, other local clergymen, vestrymen, building committee members, architects, master masons, ladies and gentlemen proceeded to the site of the new building. Dr. Mason "addressed a very appropriate prayer to the throne of Divine Grace," then laid the cornerstone and tablet, and addressed "the very numerous, respectable and attentive audience who surrounded him in a most able, eloquent and impressive manner."

Among other details of the ceremony printed in the *Carolina Centinel*, of New Bern, the silver tablet was engraved "handsomely" with the date, names of rector, vestrymen, building committee, architects and master masons (Bennett Flanner and Wallace Moore), and the Bible verse: "This is none other but the House of God, this is the Gate of Heaven." This tablet was probably destroyed in the 1871 fire which burned the church.

The church was consecrated Feb. 1, 1824, by the Rt. Rev. John Stark Ravenscroft (1772-1830), born in Virginia and reared in England and Scotland, who had been elected and installed in 1823 as the first Bishop of the Diocese of North Carolina, which had been formed here in New Bern in 1817. Previously Bishop Moore of Virginia had made four annual visitations in North Carolina and had presided over the four 1819-22 diocesan conventions.

Stephen Miller wrote about the dedication service: "Most of the influential families in New Bern were represented in the membership and pews of the church." The choir was directed by James B. Ackroyd, the church organist, who was a local piano and organ composer and instructor. Among the clergymen in attendance was the Rev. William Hooper, LL.D., professor at the University of North Carolina, who later turned from the Episcopal ministry to the Baptist pulpit, having been baptized as a Baptist.

The official dedication document hangs in the Church Library. It was signed and sealed by the vestrymen and Bishop Ravenscroft.

Showing how prominent churchmen underwrote the final costs of the new church an indenture dated Feb. 4, 1824, three days after the dedication, provided that, if the sales of pews did

not bring in enough money to pay the debts due to the banks and builders, the deficiency would be raised by payments on the notes given by subscribers. Acknowledgment was made of \$394.50 from Judge John R. Donnell and his two brothers-in-law, Charles George Spaight and Richard Dobbs Spaight, Jr., this sum to be repaid to them later from the future sales of pews.

A design of the church pews appears on this document; also, a notation of a contract between "John Stanly, Marcus C. Stephens, John W. Guion, Moses Jarvis, John Merritt, John P. Daves and James G. Stanly, vestry, trustees, for \$639, for two pews, numbers 23 and 25, subject to tax not exceeding \$17.50 per year for support of the pastor."

Within several years the church needed extensive repairs. A warning to that effect was signed Nov. 27, 1832, by Bennett Flanner and Joshua Mitchell, brick masons; F. Sparrow, shipbuilder; Hardy B. Lane, carpenter; and D. Mumford, a colored brick mason. They had been asked to examine the entire building.

The heavy brick church had been built without sufficient and low-enough foundations over old graves and the structure's roof and tall, landmark tower were too heavy to be borne by the side walls, which had slipped dangerously.

The repairs were soon undertaken. The old roof was removed in order to put the walls back in their proper positions. A new roof was substituted. Its cypress shingles are thought to have been partially responsible for the excessive fire loss in 1871 when the building was burned. While the repairs were being made some of the 1833 church services were conducted at the New Bern Academy.

By then the Rev. John R. Goodman had become rector. During his 1828-34 rectorate a Sunday School was established, a library started, new light fixtures installed, a bell "of large size" obtained, an "Industrious Society" formed by churchwomen, a Missionary Society organized, and a colored congregation begun.

Locations of the graves of many of the early church leaders are unknown. After 1800 some of them were buried in Cedar Grove Cemetery, including Thomas Tomlinson, 1802; Dr. Isaac Guion, 1803; Francis Lowthrop, 1806; James McKinlay, 1819; Francis Hawks, 1831; John Stanly, 1833; John Pugh Daves, 1838; John Williams Guion, 1840; and James Green Stanly, 1858.

A large vault contains the remains of James Bryan, 1806, and other members and descendants of the family, in Cedar Grove Cemetery. The body of Maj. John Daves was interred

there in 1804 and the stone still stands in its original spot, but during June, 1893, the casket was taken to a place of honor at the Guilford Courthouse National Military Park.

Prior to the opening of Cedar Grove Cemetery church members were usually interred in the church yard or in their private burial grounds. James Davis (1721-85) is thought to have been buried on his plantation, "Green Spring," a few miles down Neuse River from New Bern. Gov. Richard Dobbs Spaight, Sr. (1758-1802), his son, Gov. Richard Dobbs Spaight, Jr. (1796-1850), and his father-in-law, Col. Joseph Leech (1720-1803), all three vestrymen, were buried in the cemetery on Clermont Plantation across Trent River, along with eight other members of the Spaight and Leech families.

Occasionally tombstones of other early churchmen are being discovered, and from them as from other sources much is continually being learned about the church and its members. In February, 1976, the slab of stone above the grave of John Spence West was uncovered by State Highway Trooper Pat Herring while clearing a garden plot behind the State Highway Patrol Station on Neuse Boulevard. West, who died Dec. 21, 1818, was a Christ Church vestryman and one of the organizers of the Diocese of North Carolina. The epitaph on the stone described him as "a man of purest probity and integrity, a Christian sincerely."

More recently James Glover Merritt came across the tombstones of Gen. Durant Hatch and his first wife, Elizabeth Norment Hatch, near Brice's Creek in the Croatan National Forest. Next day he showed them to Mr. and Mrs. C. Walker Hodges, Jr., and Mr. Hodges promised to try to get the National Forest authorities to have the stones cleaned and the cemetery cleared.

General Hatch (1765-1830) was an officer in the North Carolina Militia. For thirteen sessions between 1800 and 1824 he represented Jones County in the State Senate. He was a vestryman of Christ Church and his 1830 funeral is reported in the earliest extant Parish Register: "March 28th. Gen'l. Durant Hatch, Sr., died 27th, burial on Brice Creek."

A strange coincidence connects the discoveries of the West and Hatch tombstones. Several months after the death of his first wife, Hatch on June 22, 1822, married Elizabeth Heritage Bryan West, the widow of John Spence West, her second husband. Her first husband was William Hatch Bryan, who had died in 1811. He lived in the Bryan-Duffy House here at 607 Pollock Street, next to the home of his brother James Bryan (1769-1806), which



is now known as the Bryan-Ashford House.

General Hatch's father was Lemuel Hatch, a Christ Church vestryman, a Lieutenant-Colonel in Craven County Militia, a Colonial Assemblyman 1773-75, and a member of the First, Second and Fourth Provincial Congresses.

One of the general's sons, Durant Hatch, Jr., owned the three lots at Pollock and East Front Streets, including the Thomas Haslen mansion, from 1817 to 1827. Another son, the Rev. Lemuel Durant Hatch (1793-1866) was the 1822-28 pastor of the First Presbyterian Church of New Bern.

After rectorates at Christ Church by the Rev. John Burke, two years, 1835-37; the Rev. Cameron F. McRae, four years; and the Rev. Fordyce M. Hubbard, five years; the Rev. William Nassau Hawks was rector for six years, 1847 to 1853. A native New Bernian, previously he had been a teacher here at the Moses Griffin School, one of the first free trade schools anywhere for poor girls, which had been made possible by the bequest of Moses Griffin, an eccentric local "miser," who had died in 1816.

Grandson of John Hawks (1731-90), supervising architect of Tryon Palace, William Hawks was one of the five sons of Francis Hawks (1769-1831), the second local Collector of Customs, and wife, Julia Airay Stephens Hawks (1773-1813). His four brothers were prominent and successful: John Stephens Hawks (1796-1865) was a lawyer; the Rev. Francis Lister Hawks, D. D., LL.D. (1798-1866) was a noted clergyman, historian and educator, three times declining bishoprics; Samuel Cicero Hawks (1807-43) was an educator and businessman; and the Rt. Rev. Cicero Stephens Hawks, D. D. (1811-68) was the first Episcopal Bishop of Missouri.

Twin stained-glass windows on the east side of Christ Church were given by the Sunday School pupils in memory of "our Rector, William N. Hawks . . . Precious in the sight of the Lord is the death of His saints." Hawks died at Columbus, Georgia, where he held his last rectorate.

His successor here was the Rev. Henry F. Greene of Baltimore, who reported "pleasing signs of interest" in parish work, parish school, Sunday School, and charitable society. The Ladies Sewing Society raised "considerable sums" for the parish and for missions, the parish school for the poor was under a salaried instructor, a Classical School was established, and a Young Ladies School was opened. Greene's zeal was handicapped by ill health. Here from 1854 to 1857, he went to Morganton and then to Raleigh, where he died about 1860. His body was interred in the old City Cemetery at Raleigh.



Following a one-year rectorate by the Rev. Thomas G. Haughton, the vestry again extended a call to the Rev. Alfred Augustin Watson (1818-1905), and this time it was accepted. One of the most beloved of all East Carolina ministers, his service here began during the Fall of 1858. In mid-July, 1861, he joined the Confederate Army as a Chaplain but, at the request of the vestry, temporarily retained his local rectorship. At the 1862 Diocesan Convention he reported both as rector and Army Chaplain.

The Vestry Minutes stop abruptly May 3, 1860, with the approach of civil strife. Watson's Parish Register notes go into the year 1861, and he also left records of some of the baptismal, marriage and funeral services he performed while Chaplain of the Second Regiment, North Carolina troops, C. S. A. His work in the hospitals and on the battlefields makes a story of great courage and inspiration.

During 1863 Watson was called to Wilmington as assistant rector of St. James Church, where the Rt. Rev. Thomas A. Atkinson (1807-81), Bishop of the Diocese of North Carolina, was acting as the rector for almost two of the war years. The latter retired from parochial duties in December, 1864, and Watson was unanimously elected rector, a post he held until his 1883 election as the first Bishop of the new Diocese of East Carolina.

For safe keeping during the war Dr. Watson took the silver communion service with him from New Bern to Wilmington. Afterwards it was moved to Fayetteville and placed under the care of Dr. Joseph Huske, grandfather of a later local rector, the Rev. B. F. Huske. It is said to have been overlooked there by Federal soldiers because it was carefully hidden among a great deal of worthless rubbish in a closet.

During the latter part of September, 1861, the Rev. William R. Wetmore had been engaged as assistant rector of Christ Church and served in that capacity until the capture of New Bern in March, 1862. Although he remained here, he was "no longer able, consistently with self respect and his duty to the true government, to perform public service." However, for some time he continued to undertake such official acts as his conscience permitted for the townspeople and the Confederate prisoners. Finally, he left the city.

On Mar. 15, 1862, the day after New Bern's fall, a Sunday, Gen. Ambrose E. Burnside, commander of the conquering troops, ordered all local churches opened, with army chaplains officiating at services that returned thanks "to God for the signal victory He granted the patriot armies." Throughout the war

Christ Church, like other local churches, was used by the Union forces from time to time.

In his history of the 45th Massachusetts Volunteers A. W. Mann described a service: "The Episcopal Church was open in the morning, Major Sturgis in the absence of the Rector reading the service and a sermon. The singing was by a quartette of male voices, two from our regiment, and two who were on detailed service in the city; it was a great attraction to all lovers of music. The church building was of stone (perhaps some of the brick walls had been stuccoed during the 1832-33 repairs), and prettily situated on Pollock Street in an old burying ground filled with elms and willows and moss covered tombstones. The interior of the church was finished in good taste, and there was a very good organ to aid the music."

Dr. Watson, an ardent Southerner, described the usage of the church differently: "The intruders, in violation of all Church principles, Canon law and religious liberty, then took possession of the edifice and placed one of their own Chaplains in it. By far the principal part of the congregation withdrew from the town at the time of its capture."

As Dr. Watson said, most New Bernians migrated upstate during the war, not returning until the end of the conflict. It was one of the first instances of "displaced persons" in the history of America; and New Bern was one of the first American towns to be the headquarters of an enemy military government.

One of the most tragic local stories of the war concerned Edward Stanly, son of Congressman and Vestryman John Stanly and grandson of John Wright Stanly. He came back to his native town from California in May, 1862, to try the "impossible task" of endeavoring to bring Tar Heels back into the Union.

As Military Governor, within a week he was "made the subject of most unjust vituperation." In vain he tried to explain the reasons for his stands and decisions, that he was trying to enforce the law and order and to promote unity. Northerners thought he was prejudiced in favor of the Confederates, with some of whom he had been reared; but the Southerners considered him a "renegade" or "traitor."

Unable to prevent "the most shameful pillaging and robbery that ever disgraced an army in any civilized land," and objecting to the Emancipation Proclamation, he submitted his resignation as Military Governor of North Carolina and returned in March, 1863, to California.

Earlier in his life Stanly had served for six years in Congress from North Carolina, was twice Speaker of the North Carolina

House of Representatives, and, after his removal to California, continued his successful law practice and was the first Republican nominee for Governor of that State, but was defeated by the Democratic nominee on election day.

Christ Church had no rector from 1862 to 1866, during the war years and a year afterwards. The New Constitution of the Protestant Episcopal Church in North Carolina was adopted during May, 1863; and, also because of the war and the Confederate States of America, the canons were then revised.

At the General Council of the Protestant Episcopal Church in the Confederate States held at Augusta, Georgia, two of the North Carolina delegates were Dr. Richard Mason and Dr. F. M. Hubbard and two of the Georgia delegates were the Rev. William N. Hawks and the Rev. Cameron F. McRae. These four were former rectors of Christ Church, then siding with the Confederacy.

Following the surrender of Gen. Robert E. Lee and the end of the conflict, Carolina Episcopalians did their best to adjust to the changing circumstances. Bishop Atkinson was instrumental in effecting the reconciliation and reunion of the churches in the diocese and in restoring confidence and faith in the members. One of only two Southern Bishops attending the 1865 General Convention of the Protestant Episcopal Church of the United States, he helped prevent any action which might have prohibited the return of Southern churches on honorable terms.

Christ Church was also blessed in having as its first postwar rector the Rev. Edward M. Forbes, who on Jan. 1, 1866, began his service of almost eleven years and whose calming influence did much to heal the wounds of war and reconstruction. The second native New Bernian to hold the local rectorial charge, he had become partially paralyzed early in life and was left permanently lame. Although seldom ill enough to be confined, he was never quite well or strong. Small in stature, only five feet in height and a hundred pounds in weight, he was, nevertheless, generally regarded as a giant in intellect and compassion.

Within a year he announced that all colored communicants of the parish had been transferred to St. Cyprian's Church, which had been officially organized June 20, 1866. Two years later St. Cyprian's reported 102 members. There had been previous groups of black Episcopalians in the vicinity, but St. Cyprian's was their first permanent organization and it is still active and successful.

A valuable gift came in 1868 to Christ Church. The offspring of the late John Pugh Daves, a vestryman, dedicated in his

memory a lot and building for use as a parochial school. This was the surviving West Wing of the original Tryon Palace. Having been repaired by northern friends, it was equipped by the women of Christ Church for the instruction of poor children. Three rooms were used for classes, and the fourth for a chapel.

The marble tablet to Daves erected there during January, 1868, was moved to Christ Church yard when the Palace Wing was sold afterwards. It is believed to have been accidentally broken off and discarded or placed with other church relics, because still there is a topless foundation stone on the western side of the church yard, next to a marble tablet to his older half-sister, "Mary, relict of James McKinlay," who died in 1840 and was buried in Cedar Grove Cemetery. This latter tablet was also probably taken there from its original place in the Tryon Palace Wing Chapel.

The "Memorial Chapel" was rented in 1876 to Prof. G. W. Neal and Miss Kate Carraway for their High School. Classes continued to be held there for some years until the sale of the old Palace Wing.

The second brick church building burned on the night of Jan. 10, 1871, after almost forty-seven years of service. Sparks from a blaze across Pollock Street fell on its shingle roof and, in spite of heroic efforts, the flames enveloped the roof, steeple and building, inside and out, with the exception of portions of the brick side walls.

Mr. Forbes had resigned as rector the night before the fire, but decided to remain here and devote his energies to the reconstruction. Failing to become discouraged, members began at once to plan for rebuilding on the remaining walls. A building committee was appointed. George Bishop was chosen as contractor for a new and larger edifice, with an additional bay added at the chancel end. He was the father of Edward Kilpatrick Bishop (1860-1951), later Senior Warden for many years. Presbyterians offered use of their church on Sunday nights. The George Street Chapel in the old Palace West Wing was also utilized.

Societies, clubs and members began raising the essential funds. Fairs, feasts, memorials and sales of all kinds of useful things added to the building fund. A number of the congregation wrote friends all over the country soliciting aid. Mrs. Graham A. Barden, Jr., owns a letter written to her ancestress, Mary Bayard Devereux (Mrs. William John) Clarke (1827-86), literary genius and talented poet, by Mrs. Robert Edward Lee saying ten dollars was enclosed for the new structure.



Following four years of hard work and devoted dedication on the part of the members and many friends, the church was ready for the Diocesan Convention May 19-21, 1875. The next Sunday, May 23, the church was consecrated by Bishop Atkinson. Proper papers were presented by Senior Warden Jacob Gooding, as signed by him and the six other vestrymen: William H. Oliver, John Hughes, Daniel T. Carraway, Joseph Fulford, Henry R. Bryan and George H. Roberts. This document hangs in the Church Library.

Since then a number of changes have been made in the church. The front porch was added in 1884. During 1913-14 the Rev. B. F. Huske, rector, with the advice and assistance of the vestrymen and other members, arranged for extensive changes; in particular, enlarging the chancel and making it more elaborate. Raised a few steps above the level of the nave, it was defined by the pipe organ case on the west and the Sacristy, partitioned off by paneled walls, on the east.

Despite these and other later remodelling arrangements, especially a \$50,000 program in 1948 for renovating all the parish structures and another building fund campaign during 1967, the basic form of the church remains practically the same as it was in the beginning. The 173 members a century ago had faith in the future. They built an edifice strong enough to last for generations and large enough to accommodate those who attend services there today.

A restrained, rather late Gothic Revival building, with Gothic designs incorporated in the arches and windows, pews and chairs, and other places except chiefly the Roman front doorways, its architectural and historical significance qualified it for listing in the *National Register of Historic Places*.

Especially noteworthy is its high, turtle-back ceiling, which has no visible supports. Questioned how the heavy, wooden ceiling could stay up so long and so firmly, John C. Thomas, former Junior Warden, answered in one word, "Trusses." He penned a drawing to show wooden trusses extending from the strong, brick, side walls and fastened together at the top of the front arch, with numerous other supports for additional strengthening, then all being covered to hide them from view. Apparently Architect Herbert W. Simpson inspected and reinforced the trusses during the early part of the Twentieth Century, for while working up there recently Mr. Thomas saw the autograph, "Simpson."

Feeling that his main work here had been completed, two days after the third church had been consecrated Mr. Forbes



again submitted his resignation; but it was unanimously rejected by the vestry. Less than two years later he again resigned but agreed to continue as acting rector until a successor could be procured. So much difficulty was encountered in getting another minister that Forbes severed his local connection Apr. 29, 1877. The Rev. Thomas B. Haughton, studying here under him, was engaged temporarily, and Forbes was requested to assist him occasionally.

The organ was installed that year, its purchase partially made possible by gifts of the Sunday School pupils and by its free transportation from Boston by the Merchants and Miners Line and the Old Dominion Steam Ship Company. The pipes were of wood and the old pump had to be worked manually until the later installation of electricity. Boys of the congregation often took turns at pumping. An old traction type, it corresponded to the ox-cart method of travel as compared to modern organs; but its tones were highly praised by musical experts and it served well for many years.

After giving up his work at Christ Church, Forbes for a time helped St. Cyprian's Church, which he had sponsored from its beginning. He is said to have given the church building to its colored congregation and it received some of his bequests. Originally it had been the early site of the First Baptist Church.

The last years of Forbes' life were spent as rector of St. Paul's Church, Beaufort, North Carolina. He died there Sept. 25, 1893, a bachelor, at the age of 82, and, following the funeral service from Christ Church, his body was buried in Cedar Grove Cemetery.

His keen interest in the diocese and the parish, as well as his concern for the poor and the unfortunate, was demonstrated by his numerous, itemized legacies for bishops, missionaries, ministerial students, widows and orphans of diocesan clergymen, missions, church schools and scholarships. To the Christ Church Relief Society, which he had organized, he left sums to aid its work. For the poor here he bequeathed \$5 annually for a Thanksgiving Day dinner and another \$5 annually for Christmas or Holy Innocents Day.

All his property not otherwise devised was left to the Diocese of East Carolina. From a trust fund of its income Christ Church was allowed \$25 annually and one-fourth of all the proceeds over \$575 a year for the help of poor Episcopalians of the parish. From this fund the local parish gets varying amounts from time to time. During 1977 it received \$799.50.

The Forbes home on the south side of Pollock Street

between Eden and Bern Streets has been restored by Dr. and Mrs. William H. Bell, Jr.

The Rev. Charles Stuart Hale became rector of Christ Church in October, 1877, and stayed until March, 1881, when he accepted a call to Trinity Church, Claremont, New Hampshire. A native of England, he had come to New Bern from Buffalo, New York. During his entire service here he suffered from malarial fever. His wife died at Asheville during the Summer of 1880, and white altar hangings for the church were given in her memory.

Hale was described as "faithful and efficient," of "high character, manly Christian course and clear unflinching adherence to church principles." One of his main accomplishments here was the organization of the Altar Guild, composed of church leaders working for the extension of God's Kingdom. First started in 1878, it was reorganized in 1881 when the Rev. Van Winder Shields was rector.

During Mr. Shields' eight years amid the 1880 decade organization of the Diocese of East Carolina was perfected Dec. 12-13, 1883, in Christ Church. This was the second diocese to be formed here, a unique record for the parish.

For a number of years Bishop Atkinson had advocated a division of the Diocese of North Carolina into two dioceses, for North Carolina was a long and wide State. After his death in 1881, his plan was approved the next year at a regular meeting of the Diocese of North Carolina and permission for the new diocese was granted Oct. 9, 1883, by the General Convention at Philadelphia.

The Rt. Rev. Theodore B. Lyman, D. D., who had succeeded the late Bishop Atkinson, called the convention of the new diocese to order here in Christ Church. After divine service and communion, Dr. Watson, former local rector, then of Wilmington, was elected Convention President and the Rev. Nathaniel Harding, Secretary. Many names were suggested for the new diocese, "East Carolina" being chosen.

Dr. Watson was selected as the first Bishop. He was consecrated Apr. 17, 1884, in St. James Church, Wilmington, of which he had been rector for twenty-one years. In his first address the new leader stressed unity of interest, saying the growth of each parish was necessary for the best results in the other churches as well as in the diocese.

At a joint convention of the Dioceses of North Carolina and East Carolina in May, 1890, at Tarboro, the historic communion service of Christ Church was used. By then there were reported to be eighty-five Episcopal clergymen in this State, with 7,500

communicants, of whom 4,400 were in the North Carolina Diocese and 3,100 in the East Carolina Diocese.

Beginning Jan. 1, 1890, the Rev. Thomas Mordint Nelson George started a fifteen-year rectorate at Christ Church. At once plans were set in motion to get a new rectory. At that time the rectory was on George Street. It was the old McKinlay-Daves House built about 1810 by James McKinlay, a native of Scotland, who had become a prominent businessman of New Bern and had married Mary Daves, daughter of Maj. John Daves. From 1838 to 1882 title to the dwelling was held by Mrs. John Pugh Daves, sister-in-law of Mrs. McKinlay. On May 30, 1882, it was sold by Mrs. Daves to Christ Church. From the church, when no longer needed as a rectory, it passed to Mr. and Mrs. Samuel S. Duffy. Other members of the Duffy family held it in turn until Francis Stringer Duffy, Jr., and wife, Shirley Avery Duffy, sold it to the State of North Carolina for use at the Tryon Palace Restoration Complex. It was moved to Pollock Street and was utilized for some years as the Reception Center of the complex.

For a time Mr. George and his family resided in a house rented on Broad Street. During April, 1891, a site on Pollock Street, to the east of the church, was selected for a new rectory. Plans for a proposed new rectory there were drawn by Architect Simpson. Bishop Watson approved the location.

Many members of the parish objected to putting the rectory "on any part of the church yard." Hence, a lot on the west side of Craven Street, adjacent to the church property, was bought from the New Bern Academy, which originally had been granted by the Assembly the entire corner property on Pollock and Craven Streets. Contributions were collected for the purpose, and a two-story frame rectory was built there.

A few years afterwards the Federal Government erected a building on the adjoining corner lot, completing it Apr. 1, 1897. For almost thirty-eight years it was used as Postoffice, Custom House, and Federal Courthouse. During the 1920s the Government considered enlarging it. In 1927 Christ Church was asked to sell the rectory lot for the Postoffice extension. The vestrymen agreed to sell the lot for \$20,000, with the provision that the rectory could be moved. In 1929 this deal was consummated.

The church bought the adjoining Clark lot northward on Craven Street, razed the old Clark House, and moved there the rectory. It was renovated inside and outside in 1935. Afterwards it was torn down, the site being converted into part of the present

church parking lot.

With some of the \$20,000 from the sale of the old rectory lot in 1929 the church notes were paid off. The balance was deposited in savings accounts of local banks, which closed for business not long thereafter.

The Federal Government decided not to enlarge its Postoffice on Pollock and Craven Streets as first planned. During 1933-35 it built the \$325,000 Federal Building on Middle and New Streets, designed in adaptive colonial style by Architect Robert F. Smallwood. The former Postoffice was transferred to the City of New Bern and since 1936 has been the City Hall.

In March, 1895, the vestry confirmed the sale of the Mission Chapel, "the old Palace outbuilding" or West Wing, for \$1,900 to Francis S. Duffy, Sr. A committee was appointed to investigate the cost of a new chapel and school. The parish school was moved from the Palace Wing to two rooms elsewhere, but the chapel in the Wing was used temporarily for a Sunday School.

Erection of a new chapel was started by May on a lot on the south side of Pollock Street, west of Bern Street, which was part of the property bequeathed to the diocese by Mr. Forbes and lent to the parish without charge by the diocese. Mrs. Margaret Donnell Shepard Nelson, widow of Samuel Stewart Nelson, donated the new structure, with its belfry and bell. It was named "All Saints Chapel."

Services were long held there regularly, for in those days without modern transportation it drew a number of persons residing in those sections of the town distant from Christ Church. Later it was deconsecrated by Bishop Thomas Campbell Darst and converted into a nursery school for underprivileged children in that part of the city. For some time recently it has been used by Alcoholics Anonymous.

Many gifts and memorials were presented to the church and chapel during Mr. George's rectorate. Circle No. 1 of the parish churchwomen received permission to erect an iron fence, to replace the wooden fence, around the churchyard. Mrs. Lucretia (Lucy) Guion Dunn, first wife of John Dunn, Circle Chairman, was Treasurer for the women's committee for this successful project. The fence is notable for its permanence and design. It has thin, vertical, iron bars which terminate in fleur-de-lis finials, with heavy, intermediate posts.



## TWENTIETH CENTURY PROGRESS

As early as 1893 there had been mentions of the needs for a Parish House. A special session of the vestry was called February 17 to discuss the prospects. A motion was adopted to endeavor to raise \$10,000, half for a Parish House and the remainder for church improvements. On a committee were appointed Mrs. Margaret Nelson, Mrs. George Roberts, Mrs. Mary Dunn Windley, Mrs. Charles Duffy, Miss Mary Oliver, E. H. Meadows, J. A. Bryan, E. K. Bishop, Mark Disosway and M. deW. Stevenson, Sr. For a building committee were named Messrs. Bryan, Meadows and George H. Roberts.

Drawings of a proposed Parish House were submitted the next month by Architect Herbert W. Simpson. He is credited with most of the best homes built in New Bern during the first two decades of the Twentieth Century, including the William B. Blades House on Middle and Johnson Streets, now on the *National Register of Historic Places*; the former James B. Blades House, now the location of the First-Citizens Bank and Trust Company on Broad Street; and the remodelling of the Coor-Emery House on East Front Street by Senior Warden E. K. Bishop, this historic domicile being the place where President Monroe and Secretary of War Calhoun were entertained during their 1819 visit in New Bern. Simpson also directed the 1903-05 construction of Centenary Methodist Church, also listed now in the *National Register*.

Progress on the Parish House construction was slow. In November, 1904, the work was halted for lack of funds. It was finally completed to the extent that it was used for the annual Sunday School Christmas tree exercises in 1905. In general its style is somewhat similar to that of the Gothic Revival church, and, with the church, is included in the *National Register*. Additions in two stages afterwards extended eastward in a utilitarian style which blended with the design of the church and Parish House.

Part of the funds raised during the first decade of this century for erection of the Parish House having been designated for church improvements, the chancel was re-equipped, the organ being moved from the balcony to a place on the east side of the chancel. Improvements were also made in the church nave.

Taken ill while attending the General Convention during the



last part of 1904 at Boston, Mr. George tendered his resignation the next May to accept a call to his native city of Marietta, Georgia, because his health necessitated a change of climate. Besides the building programs for church, Parish House, and Mission Chapel, a Girls Friendly Society was organized and a vested choir was formed for the first time during his rectorate.

His successor, the Rev. L. G. H. Williams of Americus, Georgia, superintended the completion of the Parish House, which he reported at the annual parish supper in December, 1906, as having been finished. At his recommendation, the number of vestrymen was increased from seven to nine. Again the local climate caused the resignation of another rector, Mr. Williams leaving after only two years.

A call was extended to the Rev. John H. Brown of Fernandina, Florida, who came in March, 1908, to a renovated rectory. He served capably as Assistant Editor of *The Carolina Churchman*, which was started in 1909 by a merger of *The Mission Herald* and *The Messenger of Hope*. He was a trustee of the University of the South at Sewanee, Tennessee, and acted as Chairman and Field Secretary of the East Carolina Sunday School Commission. In May, 1910, he accepted a call to Pensacola, Florida.

The year of 1910 was an important one for New Bern, being the 200th anniversary of the town's founding. During the Summer was held here one of the most elaborate celebrations in the State's history in a week's programs commemorating the town's bicentennial. The North Carolina State Firemen's Association held its annual convention and tournament here at the same time, adding to the events drawing thousands of visitors.

The Rev. Bartholomew (Tholly) F. Huske of Greenville, originally from Fayetteville, succeeded Mr. Brown as rector on Oct. 1, 1910.

The movement to advance and increase the roles of women was anticipated here a decade prior to the passage of the Equal Suffrage Amendment to the Federal Constitution. On Nov. 28, 1910, it was voted here to follow "an old-time custom" in permitting "such ladies as were contributors to the church to be allowed to cast ballots" for vestrymen. However, the next year the vestry decided that future elections should be held under church canons which required that voters should be baptized male adults in special registrations. The canon was changed by 1913. In 1912 the number of local vestrymen was again increased, this time from nine to twelve.

Grace Chapel was opened during 1913 in Riverside, a city suburb toward the north. The lot was donated by William Dunn, Sr. Materials were contributed by lumbermen and building supply dealers. After comparatively short use, the chapel was dismantled in 1919.

When Episcopalians before that year had discontinued their Sunday School in that area the Riverside Methodist Sunday School was allowed to use the chapel. After the Riverside Methodists decided to build a new church, the old structure was moved to Grantham on the Morehead City road, where its use was taken over by the Presbyterians.

As reported previously, church repairs and remodelling were authorized by the vestry in 1913, with construction of a recessed chancel. Messrs. George H. Roberts, E. K. Bishop and Thomas D. Warren were on the committee for this purpose, with William W. Griffin as Treasurer of a Church Improvement Fund.

During the 1913 Summer the Rev. J. N. Bynum was engaged to assist with local missions. An Every Member Canvass was started in December, 1914, to increase church funds and raise money for missionary work. Since then the annual custom has been followed by other local churches.

The Diocesan Council was held here during the Spring of 1915. On Apr. 8, 1917, at a special vestry meeting Mr. Huske was granted an indefinite leave of absence so that he might serve as Chaplain of the North Carolina Naval Reserves upon entry of the United States in World War I.

The centennial celebration of the organization of the Diocese of North Carolina here in 1817 took place May 17, 1917, in Christ Church. Three Bishops were present: Joseph B. Cheshire of Raleigh; Junius M. Horner of Asheville; and Thomas C. Darst of Wilmington, who in 1915 had succeeded the late Rt. Rev. Robert Strange, D.D. (Dec. 6, 1857-Aug. 23, 1914), as Bishop of the Diocese of East Carolina.

A handsome bronze tablet was unveiled as a gift from the two dioceses and the missionary district of Asheville. Names of the nine Episcopalians who met here and organized the diocese on Apr. 24, 1817, were listed: three ministers and six laymen.

The Rev. Guy H. Madara was made acting rector of Christ Church during the Fall of 1917, Huske having resigned to remain in service as a Chaplain in the regular Navy. Following his retirement from the Navy as a Lieutenant-Commander, he held a commission in the Naval Reserves and received a degree of Doctor of Divinity.

The rectorship here was accepted in October, 1917, by the

Rev. Daniel G. MacKinnon, S. T. D., who arrived in December from Philadelphia. During his almost eight years in this city he did much work among men of the congregation, drawing them to his Bible classes, Sunday night services, and special suppers. When the New Bern Rotary Club was organized in 1920 its supper meetings were held in the Parish House, women of the congregation preparing and serving the meals. The kitchen and serving room since then have been greatly improved in space, arrangement and equipment.

Just as the Christ Church bell had been the first to ring in the news of the signing of the World War I Armistice on Nov. 11, 1918, with Dr. MacKinnon holding a thanksgiving and prayer service, so the Parish House was the first public door to be opened for the hungry and suffering victims after a disastrous fire here Dec. 1, 1922, had burned forty blocks, chiefly in Negro residential sections, causing approximately \$1,000,000 damages and leaving 1,000 persons homeless.

St. Cyprians's Church also did valiant work during the disaster, as did its rector, the Rev. R. I. Johnson. The church was temporarily converted into a Negro emergency hospital. A baby born there was named "St. Cyprian Emergency." The need for a hospital for black residents then became so apparent that efforts toward that goal were undertaken, resulting successfully fifteen years afterwards with the opening of the Good Shepherd Hospital on West Street on June 26, 1938, and its operation for a number of years under the sponsorship of the Diocese of East Carolina.

An extension to the Parish House for church school usage was considered in 1923 and often discussed later, but the addition was not made possible until 1938. Church windows were retouched during MacKinnon's rectorate, with financial aid from the women's groups. Many improvements in the church yard were made under the direction of Mrs. J. Vernon Blades.

Patriotism was stressed by Dr. MacKinnon. The American Flag was given an important place in the church. He emphasized form and ritual; and his scholarly sermons gave much information about church history, symbolism, the Trinity, Holy Communion, and other phases of worship.

Mission work was also pushed under his guidance. The Rev. J. Mitchell Taylor was engaged as his assistant along the line and undertook special efforts at the Vanceboro Church, then a mission of this parish. In more recent years missions have been sponsored at Vanceboro, Trenton, Oriental, Pollocksville, Jasper and Havelock.

After more than seven years here, Dr. MacKinnon left for Pleasantville, New Jersey, where he had accepted a call. Later he retired from the active ministry. He was followed in the local pulpit in 1926 by the Rev. Guy H. Madara, who had been on temporary duty here during the Fall of 1917 after missionary work in Alaska.

Mr. Madara fostered the church missions and labored diligently among the poorer residents of the region. He was instrumental in starting the long-active Woman's Auxiliary on a new plan of circle or chapter divisions. Spreading his interests, he served as President of the Rotary Club; and, as a member of a Masonic Lodge in New Jersey, he held special services for local Masons in 1928 and 1929 at Christ Church. Prior to his leaving New Bern at the end of 1930, later becoming a Chaplain in the Army, he was paid tribute here at a joint meeting of St. John's and Doric Masonic Lodges.

While Madara was here the number of vestrymen was reduced from twelve back to nine in 1929 and the rotation system was inaugurated. In 1933 there was an amendment so that no member except the Senior Warden could be reelected for at least one year after the expiration of a term. As he was exempt from this rule, Mr. Bishop remained as Senior Warden, an office he had held since 1922. From 1889 he had been a vestryman.

Since the Civil War there had been only three previous Senior Wardens: Jacob Gooding, a vestryman over fifty years and Senior Warden for forty of those years; John Hughes, twenty-three years a vestryman, twelve as Senior Warden; and George H. Roberts, Sr., vestryman for forty-eight years, thirty-three as Senior Warden. Judge Henry R. Bryan served fifty-three years on the vestry, for a number of those years being Junior Warden. John Guion Dunn, Sr., also long a Junior Warden, was on the vestry for more than three decades.

Isaac E. Brooks of New Bern was certified by the vestry in 1927 as a candidate for Holy Orders. In time he was duly ordained and for some time held a rectorate at Philadelphia. The Rev. Jean A. Vache, pastor of a Presbyterian chapel at Grantham, transferred his affiliation in 1928 to the Episcopal church and was recommended by the vestry for ordination. For some time he was rector of St. Andrew's Church in Greensboro.

On All Saints Day in 1930 a unique new altar cloth was dedicated. This had been completed after seven months' work by Miss Elizabeth Griffin, who left New Bern the next March for Manila where she served as Treasurer of the Missionary District of the Philippine Islands.



This lovely cloth was one of only three of the kind then in the country. It was made of small pieces of lace contributed by seventy-two donors. Coming from all parts of the world, most of the laces were given as memorials to relatives or friends. The corporal cloth and chalice veil were made later by Mrs. D. L. Ward, Sr., grandmother of Senior Warden David Ward; and the credence cloth was made by Mrs. H. C. Lumsden, mother of Mrs. John H. Parker. These last three were dedicated on All Saints Day in 1932 in memory of Mrs. I. deL. Brayshaw, wife of the next rector, who had come here the previous year.

All Saints Chapel was closed in November, 1931. Some of its furnishings were given to missions. In 1938 the vestry permitted its use as a nursery school, as the request of Mrs. Frank W. Hughes, the prime mover in a community project for the welfare of under-privileged children in the Long Wharf section of town. The chapel was then deconsecrated.

The Golden Jubilee anniversary of the organization of the Diocese of East Carolina here was celebrated May 17-18, 1933, at Christ Church. Mr. Brayshaw was general chairman. Near the previous marker in commemoration of the founding of the earlier Diocese of North Carolina here, a bronze tablet was unveiled on the west wall of the church, its inscription reading: "To the glory of God, in commemoration of the fiftieth anniversary of the organization of the Diocese of East Carolina, with reverent gratitude for abundant blessings and divine mercies bestowed upon this diocese through fifty years of progress. This tablet is erected at the fiftieth annual convention of the diocese, May 17, 1933."

For the first time in the history of the diocese, women delegates were seated at this convention. Final action was deferred on another proposal that women be privileged to serve on vestries. This was approved the next year by the General Convention, and made effective by diocesan acceptance; but the innovation was defeated by vote at the 1935 local parish supper, and was delayed here for more than a score of years.

At long last Mary Louise Jones (Mrs. John A.) Guion, who had been an efficient Treasurer of the Diocesan Churchwomen, was elected to the vestry and served for three years from 1957 through 1959. Since then Mrs. Charles H. Ashford, Sr., and Mrs. C. Edward Hancock, Jr., have also had terms on the vestry, the latter serving as Senior Warden. In December, 1977, two women were elected to the 1978-80 vestry: Mrs. Dale T. Millns and Mrs. John T. Taylor, Jr.

During September, 1933, a hurricane did considerable



damage to the church property. The buildings were quickly repaired, and the trees and shrubs were slowly replaced. Church officers and members aided with relief work throughout the section.

After the death of his wife, Mr. Brayshaw suffered a stroke early in 1934 and died five months later on June 29 at Smithfield, Virginia, at the age of 42. Through Bishop Darst the vestry engaged the Rev. Charles E. Williams to act as supply rector for the Lenten and Easter seasons. Already known here, not only because of his previous visits and sermons but also because of his excellent rural work in the Creswell area, he continued as acting rector so long as Brayshaw lived; but he resigned shortly after Brayshaw's death. However, within a few days, on July 10 he was elected as the 26th regular rector of Christ Church.

Under his supervision the long-sought additions to the rear of the Parish House were built 1958-59, with its library, offices and Sunday School classrooms on two floors forming a Church Education Building. To raise funds even bricks were sold as financial contributions. Three of the downstairs rooms were furnished as memorials: Mrs. George C. Moulton for her parents, Mr. and Mrs. Mark Disosway; Misses Gertrude and Rose Carraway for their parents, Mr. and Mrs. John Carraway; and Mr. Williams for his parents, Mr. and Mrs. M. W. Williams.

A parish bulletin was authorized in December, 1936. Next year "Parson" Reed's grave was rebricked and marked by St. Ann's Chapter, one of the seven Chapters of the Woman's Auxiliary. At the expense of Senior Warden Bishop, in 1938 the church interior and outside porch were repainted. Christ Church Kindergarten was opened Sept. 26, 1949.

Another major accomplishment during Mr. Williams' long and fruitful ministry was the building of a new sacristy as an addition to the northeastern portion of the church. This was under the direction of St. Agnes Chapter. It was dedicated for the use of the Altar Guild in memory of Mr. Brayshaw. Many of its furnishings were memorial gifts.

During early May, 1940, Mr. Williams began holding noon prayer services in the church at noon each weekday to pray for world peace and improved world conditions. Members of other denominations joined the Episcopalians at these services. The Flag of the United States of America was kept continuously in the chancel. The day after Pearl Harbor on Dec. 7, 1941, this nation was drawn into World War II.

Although attention naturally turned to war work, local services were augmented, not only by the congregation but also

by the Young People's Service League, which had won awards for its records; by the church choir, with Mrs. Garrason A. Farrow long the organist; and by the Junior Choir organized by Mrs. Leinster Duffy.

Much of Mr. Williams' time, as well as that of Bishop Darst and other church officials, was focused on the maintenance of the Good Shepherd Hospital for Negroes, opened June 26, 1938, as the only such institution for Negro patients within an eighty-mile radius. Located on West Street property left to the diocese by the Rev. Mr. Forbes, it was operated for almost a quarter of a century under the auspices of the diocese. Following beneficial service, its last three years as an adjunct of the new Craven County Hospital, it was closed in 1967 as a hospital.

Following four decades in the ministry, Mr. Williams retired as the local rector July 29, 1962, after twenty-eight years, longer than any previous rector. Under a portrait of him in his clerical robes in the Parish House is a framed copy of the resolution of respect and appreciation adopted by the vestry Dec. 14, 1962, naming him as Rector Emeritus and stating that the resolution would be presented to him on Jan. 13, 1963, in a church ceremony.

After having been in failing health for some time, he died Oct. 30, 1977, at age 87. Tributes to him were paid not only by church members but also by many others, including Masons and Shriners, with whom he had long been associated, especially acting as Chaplain of St. John's Masonic Lodge during its 1972 bicentennial programs.

As the 27th rector of Christ Church, the Rev. Charles Edward Sharp has provided outstanding Christian leadership not only to the increasing numbers of communicants but also to the community at large from September 1, 1962, when he arrived from his former charge at St. Paul's Church in Beaufort, N. C.

The first three public programs of outstanding significance for which he was responsible were during 1965 in commemoration of the 250th anniversary of Christ Church. The Diocesan Convention met February 10-11 in the church. On May 9 in the New Bern High School Gymnasium was held a Diocesan Service celebrating the 20th anniversary of the Rt. Rev. Thomas Henry Wright as Bishop of East Carolina.

Dr. Wright, a native Wilmingtonian, then rector of St. Mark's Church in San Antonio, Texas, was unanimously elected Bishop May 24, 1945, at the closing session of the 62nd annual two-day Diocesan Convention in Christ Church here. He was consecrated later at Wilmington as the fourth Bishop of the

Diocese to succeed the Rt. Rev. Thomas C. Darst, who had resigned the previous November because of ill health, to become effective May 1. Dr. Darst, however, presided over the convention at New Bern and was highly honored for his thirty years of dedicated service in the episcopate.

The 250th Anniversary Service took place on October 24, 1965, in the church. The Rt. Rev. Bernard Markham, Bishop of Nassau and the Bahamas, was the preacher. Also participating in the service were Bishop Wright and the Rt. Rev. Matthew George Henry, D. D., of the Diocese of Western North Carolina; along with Mr. Sharp and the Rev. Charles E. Williams, Rector Emeritus of Christ Church. A reception in the Parish Hall followed the service.

Unique in preservation methods and designs, the brick foundations of the first brick Episcopal church here, built in the mid-eighteenth century, were dedicated Sunday afternoon, Nov. 19, 1967, by Bishop Wright, following a short outdoor service of evening prayer conducted by Mr. Sharp. Music was furnished by the church choir.

Approved by the vestry, plans for the historical and memorial project had been drafted by Morley Jeffers Williams, a landscape architect of New Bern. Handmade brick pavers like the original ones excavated were used for the floor. The original foundations were left intact, with brick walls outlining them. A brick walkway was laid from the old church site to the present church.

Costs of the work were paid chiefly by gifts from the family, relatives and friends of a former Senior Warden who had long been actively interested in excavating and preserving the ruins of the ancient edifice. A plaque to him there reads: "In Memoriam. Charles Hall Ashford, M. D. Faithful Churchman and Physician. April 12, 1902-January 8, 1967."

When the concrete was taken up from the street to the front entrance of the current church, underneath were found old, handmade bricks that authorities agreed dated back almost a century and a half to the second church, consecrated in 1824 in that location. These bricks were used for the floor and steps of the present church porch.

Renovation of the church 1967-68 included the installation of a new electrical system, heating system, and air conditioning. A new pipe organ on the balcony was dedicated May 12, 1968. During 1977 a new slate roof was put on the church.

At a special Diocesan Convention held June 21, 1968, in Christ Church for the election of a Bishop Coadjutor, the Rev.

Hunley Agee Elebash, Executive Secretary of the Diocese, was elected and the next October was consecrated. Upon the retirement of Bishop Wright Jan. 1, 1973, Dr. Elebash automatically succeeded him as Bishop of the Diocese of East Carolina.

Lord and Lady Tryon of Great Durnford, near historic Salisbury, England, were added to Christ Church's lengthy lists of distinguished visitors when they attended its regular Sunday morning service on April 5, 1970. Accompanying them were Mr. and Mrs. John A. Kellenberger of Greensboro, North Carolina, Treasurer and Chairman respectively of the Tryon Palace Commission. For several days they were guests of the Commission for elaborate programs and socials at Tryon Palace and elsewhere in New Bern.

As an appropriate coincidence the prayer in the Anglican Cycle that day was for London. Lord Tryon was then Keeper of the Privy Purse, or Treasurer for the Household of Queen Elizabeth II, at Buckingham Palace in London.

After the church service the couple viewed with interest and praise the 1752 communion service, the churchyard, and the site of the first church, which had been familiar two centuries previously to the nobleman's collateral ancestor, Royal Governor William Tryon.

After erection of the new local headquarters of the First-Citizens Bank and Trust Company on Broad Street, the bank paid two-thirds of the cost, the parish paying the other third, for the construction of a low, brick wall dividing the two properties. The bank side of the wall was landscaped and planted attractively.

Dedication of the Dr. Lula M. Disosway Memorial Chapel at the Craven County Hospital was held Sept. 18, 1977, with representatives of other denominations participating in the Order of Worship. In his tribute to Dr. Disosway, "Gallant Lady," Mr. Sharp told of her selfless service for others: China, 1926-41; Alaska, 1941-48; Good Shepherd Hospital, 1954-67; and Craven County Hospital, 1967-73.

During his rectorate Mr. Sharp has been active in diocesan and civil affairs: past president of the Diocese Standing Committee, for a number of terms a member of the Diocesan Council, four times a deputy to the General Convention, the first Co-Chairman of Craven County's Good Neighbor Council, and a former President of the New Bern Rotary Club.

The Rev. James Horton became assistant rector of Christ Church on Aug. 1, 1968, staying until Sept. 1, 1972, when he



accepted the rectorate of the Church of the Advent at Williamston, North Carolina.

David John Bena, a former Marine Corps aviator, was assistant rector here from July 1, 1973, to Oct. 15, 1975. In an impressive service in the church he was ordained to the Sacred Order of Priest by Bishop Elebash on Apr. 1, 1974, followed by a reception for him and his wife in the Parish House. From New Bern he went to Austin, Texas, as an assistant rector, prior to entering the Air Force as a Chaplain.

The Rev. Frank Clayton Matthews became the assistant rector of Christ Church on Sept. 1, 1976, and was accorded warm welcomes along with his wife and young son. Since then he has been highly praised for his ability, friendliness and devotion to duty. The family resides at 705 Wilson Creek Drive.

The historic Coor-Emery-Bishop House on East Front Street at New Street was bought by the vestry in 1963 as the rectory of Christ Church. Extensive renovations were made before Mr. and Mrs. Sharp moved there during the Spring of 1964. It was sold in 1970 upon the purchase of a new home on Wedgewood Drive in Country Club Hills. Because of structural defects which developed this dwelling was exchanged in 1974 for a new rectory at 3526 Canterbury Road, where Mr. and Mrs. Sharp, their two sons and daughter have since been residing.



## VI

### PERSONAGES AND MEMORIALS

Christ Church has a distinguished record of accomplishments for Community, Diocese, and State and Nation during its twenty-six decades of Christian service. Each generation has aided in its progress for the benefit of today's communicants.

The twenty-seven rectors have been men of pious leadership, each in his own way exerting an influence for good. This is also true of the assistant rectors. The bishops, too, have left indelible imprints for diocesan betterment. Countless lay officers and members have labored unselfishly and productively, offering their time and talents toward the success and growth of the parish. Many have taught in schools, Sunday Schools, and home missions. Some, like the Rev. Frank Fagan and the Rev. Charles Thomas Midyette, III, have been ordained as priests to preach, serve and lead at various places in North Carolina or elsewhere in America. Others have spread apostolic doctrines in foreign fields.

Current churchmembers thus have inherited a spiritual legacy for the promotion of Christianity. In addition, entrusted to their care are interests in properties bequeathed by their predecessors: a large and valuable estate in the heart of this city; a 102-year-old church edifice, one of the finest in the State; and a 72-year-old Parish House, with its later Education Building additions. Both the church and the Parish House are on the *National Register of Historic Places*, as is also Cedar Grove Cemetery, which was owned and maintained by this parish during its first half-century.

This congregation, accordingly, has had in the past and still needs numerous workers willing to work, unlike the chairman of a group of so-called "Willing Workers," who admitted she was "willing" to let the others be the "workers." Moreover, the parish also has had and still needs numerous members that assist financially with altar flowers and arrangements; contributing toward building funds, beautification projects or accessory collections; presenting appropriate gifts to honor or memorialize relatives or friends; and perhaps planning bequests that could help the church in the future.

A Permanent Endowment Fund was started June 7, 1886, after George Barney Guion, who had died Sept. 10, 1885, bequeathed \$500 for maintaining the churchyard. He was a son

of Dr. John Amos Guion and Susan Roberts Guion, a grandson of Mr. and Mrs. John M. Roberts, and a descendant of Dr. Isaac Guion, a Revolutionary War surgeon and post-war statesman.

Although Guion's legacy was designated for the churchyard, it was so badly needed for current expenses during the next decade the vestrymen borrowed it with the intention of replacing it shortly. However, not until March 5, 1929, was it returned to the fund, which by then had been supplemented with other bequests.

Senior Warden E. K. Bishop was appointed trustee for the fund. At his request, John G. Dunn, Jr., began long service in 1935 as a co-trustee. During 1940 Mr. Bishop reported that the principal had been preserved intact, despite the industrial depression and bank closings. At that time the \$14,100 was well invested, with only its interest being used for upkeep of the churchyard and permanent church improvements.

After its establishment there seems to have been no other legacies until 1919, when Mrs. Kate LaMontaigne left \$500 and Charles Tilden Pumphrey left \$100. Pumphrey was a member of the choir, his excellent voice often being used for solos. He was confirmed just before leaving for World War I duty. He died of pneumonia in France while on YMCA duty.

One of the early bequests of interest was \$1,000 from Mrs. Sarah Robinson Wadsworth (1841-1926), widow of Enoch Wadsworth (1842-1910). In his memory she also started the Enoch Wadsworth Home, now operated here on Pollock Street for elderly women by the New Bern Benevolent Society, the oldest charitable organization of the kind still in existence in North Carolina and believed to be the second oldest in the nation.

The largest bequest to Christ Church was from Miss Margaret Constantine, a communicant, who lived across Trent River. Judge R. A. Nunn was her attorney. She wanted to leave her entire estate to him, but he objected and suggested that half be left to the church. His advice was followed. Incidentally, Judge Nunn never joined Christ Church, although he often attended services with his wife and helped with some of its projects. His sister, Miss Etta Nunn, a teacher and missionary, was a charter member of the Broad Street Christian Church.

After Miss Constantine's death the first payment from her legacy came May 16, 1966, other sums being received later to make total receipts of \$90,700.09. Ten percent was relayed to the Diocese of East Carolina for use at Camp Leach, by recommendation of the rector and decision of the vestry. The remainder was paid toward a new organ, air conditioning and

better heating in the church.

The second largest bequest to the church came from Judge Shepard Bryan of Atlanta, Georgia, a native New Bernian and a son of the late Judge and Mrs. Henry R. Bryan, who died Oct. 20, 1970, at the age of 98. His shares of stock in the Jefferson Standard Life Insurance Company, now Jefferson-Pilot, were valued at \$45,000.

As the third largest legacy, the residence of a former vestryman, Edward A. Braddy (1885-1976), and wife, Rena Thomason Braddy (1889-1977), 713 Pollock Street, brought \$25,000 from Dr. and Mrs. William H. Bell, Jr., when they purchased it next to the Forbes House and two adjoining dwellings they had restored.

Senior Warden E. K. Bishop's will not only provided \$5,000 for the parish and \$1,000 for the diocese but also, in memory of and in accordance with the wish of his wife, the late Annie Stevenson Bishop, a Presbyterian, bestowed his property at 611 Middle Street and substantial amounts for the establishment and maintenance of a "home in New Bern for aged and indigent ladies of culture and refinement who may be in need of a home," to be known as the Bishop Memorial Home and to be managed by a Board of Trustees consisting of five representatives of Christ Church and four representatives of the First Presbyterian Church of New Bern. For some time the Board Chairman has been John G. Dunn, Jr., a current vestryman and a former Senior Warden and Church Treasurer.

Among others remembering Christ Church in their wills were James A. Bryan, \$5,000; Mrs. Louise B. Addis, \$3,000; Miss Mary C. Roberts, \$2,196.15; Thomas D. Warren, Jr., \$2,000; Mrs. Margaret S. Nelson, who left \$1,000 to the church and \$1,000 to All Saints Chapel; and the following who bequeathed \$1,000 each to the church: George H. Roberts, Sr., Dr. Robert Duval Jones, Jr., Mrs. Mary Rice Dunn, Mrs. Nannie H. Strudwick, Dr. Richard N. Duffy, Miss Clara W. Hazell, Charles A. Seifert, Mrs. Charles A. Seifert, Miss Mary Louise Waters and Mrs. R. A. Nunn. Varying amounts of money have also been willed to the church by other testators. The latest legacy was for \$500 and a number of books from the Rev. Charles E. Williams.

A Christ Episcopal Church Trust was established in 1975. Its interest is used for worthy religious and charitable purposes. Information about how to give or bequeath to the fund may be obtained from its officers. At the start of 1978 C. Edward Hancock, Jr., was Chairman of its Board and John G. Dunn, Jr., was Secretary-Treasurer.

During early November, 1959, a Christ Church Memorial Fund was started, the first gift being in memory of J. Guion Dunn, Sr. For its eighteen years it has been under the direction of Leah Jones (Mrs. D. L., Jr.) Ward, as Custodian. Through Nov. 13, 1977, a report by her showed that a total of \$9,789.02 had been donated in comparatively small sums, usually in lieu of flowers for deceased friends.

This money was spent to buy the Church Pall, Church and National Flags, emblems, flagpoles, flagpole holders, pew screens, altar linens, a piano, films for the Church Library, benches for the first church site, and work on the narthex floor.

Special accounts have also been handled by this Memorial Fund. Most of these paid for specific memorial gifts mentioned elsewhere in this booklet. These special accounts aggregated \$7,124.94, which with the other gifts of \$9,789.02 made a grand total of \$16,913.96 handled by Mrs. Ward for the Memorial Fund. A Book of Donors and the persons memorialized is kept by Caroline Dunn (Mrs. Charles H., Sr.) Ashford. Checks for the fund should be made payable to Christ Church Memorial Fund.

These modern memorial funds and the Christ Episcopal Church Trust comprise splendid historical records of personages active in the church and the community. Accordingly, in the future they will be primary-source documents in the parish archives, along with the Parish Registers, Vestry Minutes and other memorabilia. For, History is said to be anything one second old; and, as well as having been made yesterday, it is also being made today.

History is also impressively recorded in the many other fine memorial gifts inherited from the past by the present congregation. The ten beautiful stained-glass side windows in the nave and four in the narthex, for instance, are gifts that memorialize the donors as well as those memorialized. Blending with the Gothic arches of the edifice, they are exquisite in design and impressive for their religious symbols and Bible verses, but especially inspiring for the lives, characters and deeds of the men and women memorialized. History is literally his-story, being chiefly biographical, so the stories of the church men and women honored in the windows help tell the story of the church.

1. The twin stained-glass windows at the northeast in the church nave memorialize Gov. John Willis Ellis of Rowan County, who married here in Christ Church on Aug. 11, 1858, Mary McKinlay Daves, daughter of John Pugh Daves and Elizabeth Batchelor Graham Daves of New Bern. Less than five months later he became Governor of North Carolina and served



after reelection until his death July 7, 1861, at age of 40. Mrs. Ellis was married here afterwards to Haines E. Nash. When the Ladies' Memorial Association of New Bern was formed in 1866 she was its First Vice President and her mother was President. From such associations came the United Daughters of the Confederacy. Mrs. Nash was the first appointed State DAR Regent of North Carolina, 1892-95. During March, 1947, a DAR marker was placed on her tombstone in Cedar Grove Cemetery.

2. The second windows on the east are inscribed "In Memory of our Rector, William N. Hawks." They were presented by the Sunday School pupils. Hawks was rector from 1847 to 1853.

3. The third windows on the east were given by their family in memory of Judge John Robert Donnell and wife, Margaret Elizabeth Spaight Donnell. Judge Donnell (1789-1864) was a Superior Court Judge 1819-36. The Donnell residence was the large brick house on upper Craven Street which was burned in recent years. Its fine hand-carved woodwork is now in a home at Mobile, Alabama. Mrs. Donnell was the daughter of Gov. Richard Dobbs Spaight and Mary (Polly) Leech Spaight. She died in 1831. Judge Donnell, who never remarried, lived until 1864. One of their children, Richard Spaight Donnell (1820-67), was a Congressman and a Speaker of the State House of Representatives.

4. The fourth windows on the east memorialize John Daves and Edward Graham, given by the families. Daves (1748-1804) was an Army Captain during the Revolutionary War and afterwards a Major of the North Carolina State Troops. President Washington appointed him the first local Collector of Customs. He was a vestryman of Christ Church and one of the sixty original members of the North Carolina Society of the Cincinnati. Graham (1764-1833) was an outstanding attorney in New Bern. He was a Princeton graduate and a law pupil of John Jay, the first Chief Justice of the United States Supreme Court. His daughter, Elizabeth, was the third wife of Daves' son, John Pugh Daves.

5. The most southern windows on the east side of the church nave were given by Mrs. Isaac Hughes, nee Annie M. Smallwood, in memory of her sister, Mary B. Smallwood Allen. They were daughters of Eli Smallwood, who built the Smallwood-Ward House on East Front Street here.

6. The most northern windows on the west side are in memory of Miss Arete Sitgreaves Ellis, a devout religious worker, home missionary and teacher in the Moses Griffin



School. She marched her pupils from the school to church services and sponsored many of them for baptism. Her parents were George Ellis and Amaryllis Sitgreaves Ellis. He was in the 1800-01 State House of Commons from New Bern. Mrs. Ellis was a sister of Judge John Sitgreaves.

7. Second on the west are windows memorializing Samuel Oliver (1781-1855) and wife, Elizabeth Gittig Oliver, who were married here in 1805. The windows were donated by their son, William Hollister Oliver (1829-1908). Both father and son were vestrymen, the son serving as Secretary, Treasurer and Junior Warden.

8. Next southward are windows in memory of James West Bryan (1805-64) and wife, Ann Mary Washington Bryan (1814-64), married in 1831 in the church. He was Secretary of the Vestry. From 1835 to 1856 he was a trustee of the University of North Carolina. He served in the 1835 State Constitutional Convention and in the State Senate. Mrs. Bryan was a daughter of John Washington and Elizabeth Heritage Cobb Bryan. On the windows are the Bryan and Washington coats of arms.

9. The next windows to the south on the west side of the nave are in memory of eight members of the Hughes families: Bettie C. Hughes, Eliza A. Hughes, Mary Alice Hughes, children of Maj. John Hughes (1830-1889), Warden and Vestryman, and his wife, Jane Graham Daves Hughes (1830-1901), daughter of John Pugh Daves and Elizabeth Batchelor Daves; Eliza Ann Hughes and Laura B. Hughes, wife and mother respectively of Dr. James B. Hughes; Isaac W. Hughes and Anna Hughes, children of Dr. Isaac Hughes and wife, Anna Smallwood Hughes; and N. Collin Hughes (1840-1863), mortally wounded at Gettysburg.

10. The fifth and most southern windows on the west side of the nave are in memory of Charles Biddle Shepard and wife, Mary Donnell Shepard. The husband (1808-1843), son of William Shepard (1765-1819) and Mary Williams Blount Shepard (1772-1864) was a State legislator and served in Congress from 1837 to 1841. His second wife, Mary Spaight Donnell Shepard (1817-83), was a daughter of Judge John Robert Donnell and Margaret Elizabeth Spaight Donnell and a granddaughter of Gov. Richard Dobbs Spaight, Sr. On each lower panel of the windows is the Blount coat of arms.

11. On the east side of the narthex the twin stained-glass windows were given by the Sunday School pupils in memory of the Rev. Cameron Farquahar McRae, rector from 1838 to 1842.

These windows originally had the second place on the east in

the church nave but, because they lacked as much color as the others, they were exchanged with the windows for the Rev. William N. Hawks.

12. To the southeast by the stairway in the narthex are windows memorializing the Rev. Edward M. Forbes, the 1866-77 rector.

13. By the stairs on the west in the narthex the windows were given in memory of the Rev. Richard S. Mason, the 1818-28 rector.

14. The windows on the southwest wall in the narthex bear only the initials: JMR and AJ. They stand for John Mushrow Roberts and Asa Jones, and were given by the Roberts families.

Asa Jones (1778-1840) was described in the Parish Register notation of his funeral as "an influential layman of the congregation." He was a vestryman. His ancestor who first came to America was Evan Jones. With a brother, Roger Jones, Evan was among New Bern's first settlers. Roger was killed during the 1711 Tuscarora massacre. Evan was a Colonial Assemblyman.

Asa and his brother, John Jones, were prominent local turpentine distillers. John was a founder of the First Presbyterian Church of New Bern and owned the Jones House on Eden Street now in the Tryon Palace Complex. Asa owned the home still standing on the south side of New Street at Metcalf Street. He had no children of his own, so when his wife, Sarah (Sally) Bryan Jones, died, he bequeathed the residence to his favorite niece, Mary Elizabeth Jones Roberts, daughter of John Jones, to be held in trust by her husband, John Mushrow Roberts (1787-1862), an Episcopal vestryman. Roberts had come to New Bern from his native Chowan County. He was cashier of the local branch of the State Bank, of which Asa Jones was one of the directors.

Mr. and Mrs. Roberts had nine children. Three of the sons were Confederate officers. Three were vestrymen of Christ Church: Edward Boyd Roberts; Frederick Cox Roberts, who was Secretary of the Vestry; and George Hollister Roberts, who was Treasurer, Junior Warden, and Senior Warden.

## VII

### OTHER CHURCH MEMORIALS

Civilization has been defined as ninety percent heirlooms, lessons and memorials. Christ Church is extremely fortunate in having inherited innumerable heirlooms and memorials. From them lessons can be learned, and inspiration derived. Study of such relics does not mean living in the past or moving backward. While driving an automobile, a person often glances in its rear mirrors; if he knows what is behind him, he is enabled to go forward much more safely and much more quickly. Furthermore, historical knowledge leads to appreciation, which in turn tends toward greater active involvement, making heirs more apt to want to prove worthy of their heritage, and history is still being made today.

The most valuable heirlooms in Christ Church are the 1752 gifts from King George II of England: the handsome, five-piece, silver communion service; the huge Bible printed in 1717 at Oxford, England; and the large Book of Common Prayer printed in 1752 at Cambridge. All bear the Royal Arms of Great Britain.

The Bible is unusually rare as a collector's item, not only for its age and size but also for its classification as a "Vinegar" Bible. Instead of the words "Parable of the Vineyard," that chapter heading has "Parable of the Vinegar."

Both the Bible and the Prayer Book were lent for some years to the Hall of History at Raleigh but were returned during the third decade of the Twentieth Century and, after having been recently repaired and skillfully restored, are now exhibited with the communion silver, except when being used, in a specially-built display case at the rear of the baptismal font in the open, arched Baptistry in the northeastern part of the nave.

The large stained-glass window over the altar in the church, portraying Jesus blessing little children, was given by the Juvenile Sewing Society, under the leadership of Sarah Frances Bennett Carraway (1838-94), wife of Maj. Daniel T. Carraway (1833-98), a Vestry Secretary and Treasurer. While the church was being built, the girls raised money by making and selling paper lamp-lighters, knitted garments, quilt squares and other articles. The electric light behind the window was contributed later by Senior Warden E. K. Bishop.

The four small "Apostle" stained-glass windows high on the sides of the chancel are in memory of Mr. and Mrs. Owen Guion

Dunn, presented by their daughter, Lucy Dunn McCotter, and her husband, Charles K. McCotter, a vestryman, who had been General Chairman for the 1948 Rebuilding Program. The two windows on the east are for Mr. Dunn (Aug. 21, 1886-Dec. 31, 1940); and those at the west for his wife, Mary Rice Dunn (Dec. 26, 1886-Feb. 25, 1951).

The reredos was donated by her family in memory of Elizabeth Batchelor Graham Daves (1805-85), widow of John Pugh Daves (1790-1838). The carved walnut altar is a memorial to Elizabeth Oliver Willard, wife of Martin Willard and daughter of William Hollister Oliver (1829-1908) and Hannah Taylor Attmore Oliver (1828-81). Mrs. Willard died in 1914.

In memory of the Rt. Rev. Thomas A. Atkinson, for more than twenty-seven years Bishop of the Diocese of North Carolina, the Bishop's Chair and the Priest's Chair were given by Mrs. Margaret Donnell Shepard Nelson (1841-1925), widow of Samuel Stewart Nelson (1835-76). She gave a number of other memorial gifts to the church, including a brass cross in memory of her husband; a brass cross, a brass bookrest and two brass vases to be used on the altar and brass vesper lights for her mother, Mary Spaight Donnell (Mrs. Charles Biddle) Shepard; double prayer desks and chairs in the chancel for her sister, Mary Spaight Shepard Bryan (1843-92), first wife of James Augustus Bryan (1839-1923); and the brass ewer and stand in the Baptistry in memory of Van Winder Shields, Jr., infant son of the Rev. V. W. Shields, the 1881-89 rector.

The two Acolyte Chairs next to the Bishop's and Priest's Chairs were gifts of Mrs. Webster H. Warren in memory of her sister, Lila May Willis (Mrs. Donald F.) Patterson (1892-1965). The credence shelf at the left or west of the altar is in memory of Mary Elizabeth Fleming Justice (1861-1929), widow of B. E. Justice. It was purchased from a \$1,000 bequest in her memory left to the church by her daughter, Miss Louise (Lou) Elizabeth Justice (1880-1966). A similar credence shelf at the right or east of the altar memorializes Mattie Belo Williams (Mrs. Benjamin E., Sr.) Moore (1874-1968), donated by her son and two daughters.

The prayer desk for Acolytes on the lectern side memorializes Donald Flanner Patterson, Jr., First Lieutenant, United States Army, who was killed at San Severs, Italy, May 14, 1944, at the age of 24, during World War II. The similar prayer desk on the pulpit side memorializes Henry Purifoy Whitehurst, Jr. (1920-42), Ensign, United States Navy, who lost his life at Savo Island Aug. 9, 1942, during World War II.

A Paschal Candlestick from their two daughters and three



sons honors Dr. and Mrs. Dale T. Millns. Eucharistic lights in memory of Mrs. Julia Rush Olmstead Bryan (1843-1915), second wife of J. A. Bryan, were given by her sister, Mrs. Alexander McGill. The two tall Gospel and Epistle lights at each side of the altar memorialize Judge Henry Ravenscroft Bryan (1836-1919) and his wife, Mary Norcott Bryan (1841-1925), as gifts from their children. Judge Bryan was a vestryman fifty-three years, a number of those years being Junior Warden. The communion rail is in memory of Elizabeth Gaskins (Mrs. J. R. B.) Carraway (1862-93).

On the lectern side in the chancel the double prayer desk is in memory of Charles Alvin Seifert, a vestryman. The single prayer desk memorializes William Blount Rodman Guion (1889-1959), a vestryman; and his son, W. B. R. (Roddy) Guion, Jr. (1923-37). The double chair is one of the gifts from Mrs. Nelson for her sister, Mrs. Mary Shepard Bryan. The single chair is for Frances Maria Curtis, "who entered into Life Eternal on St. Luke's Day 1888."

At the pulpit side of the chancel the double prayer desk is the other gift of Mrs. Nelson for her sister. The double chairs are memorials for John Guion Dunn, Sr. (1880-1959), a Vestry Treasurer and Junior Warden, and his wife, Emma Stevenson Dunn (1881-1959). The single prayer desk, dedicated to the memory of Mary Elizabeth Fleming Justice, was also bought from her daughter's legacy. The chair there was given by Mrs. Webster H. Warren in memory of her mother, Juanita Brinson (Mrs. Herbert P.) Willis (1873-1961).

The brass pulpit was erected by his family to the memory of Maj. John Hughes (1830-89), who was on the vestry for twenty-three years, including twelve as Senior Warden. Hand rails on each side of the steps leading to the chancel were given by Misses Gertrude and Rose Carraway in memory of their parents, John Robert Bennett Carraway (1857-1933), a former vestryman, and Louise Elgie Carraway (1870-1952).

The brass lectern was donated by D. L. Ward, Jr., a Senior Warden, in memory of his parents, David Livingstone Ward (1860-1932), State Senator in 1905 and Superior Court Judge 1909-10, and Carrie Schollenberger Ward (1875-1957).

Presented by her parents, Samuel Blackwell Waters (1835-1901) and Phoebe Caroline Welling Waters (1837-1904), the brass Litany Desk is in memory of Mary Louise Waters, who died July 1, 1887, when almost sixteen years old. The Litany Book came from Virginia Person (Mrs. John T., Jr.) Hollister in memory of her brother, Dr. Cooper Person, Jr. Mrs. Hollister



also donated the silver christening bowl, this being for her parents, Dr. and Mrs. Cooper Person, Sr.

The mahogany hymn-board on the east to the memory of Edwin G. Hill and wife, Sara Hill, was presented on Trinity Sunday, 1905, by their son, Charles S. Hill. The similar hymn-board on the west was given in memory of Francis Stringer Duffy (1868-1935) by his widow, Kate Bryan Duffy (1874-1945).

The large cabinet at the western front of the church, used for holding the processional crosses and other equipment for the Acolytes, was presented by Mrs. Elizabeth Ashford Morris in memory of her husband, David Rawlings Morris (1890-1972), former vestryman, who long trained and directed the Acolytes.

The main processional cross of beautifully-wrought brass, inlaid with semi-precious stones, was formally accepted on Easter Sunday, 1894, from Dr. Charles Duffy (1838-1909) and wife, Sophia Bryan Moore Duffy (1854-1932,) in memory of their daughter, Mary Moore Duffy, who had died July 15, 1890, at the age of five.

With part of a gift of \$1,000 in 1970 and another \$1,000 in 1973 from Dr. Lula M. Disosway rails have been ordered for the side steps on the west from the chancel; and her \$300 bequest has been designated for a rail by the western stained-glass window on the stairway from the narthex to the balcony.

A lovely wedding kneeling cushion in memory of Dr. Richard Nixon Duffy (1882-1955) and wife, Minnette Chapman Duffy (1882-1951) was recently donated by their daughters and surviving son: Mrs. Edwin R. Williams of New Bern; Charles Chapman Duffy of Knoxville, Tennessee; Mrs. William C. Bickel of Pittsburgh, Pennsylvania; and Mrs. Philip Taylor of Raleigh, North Carolina.

With a \$500 bequest from Mary Nixon (Mrs. George H., Jr.) Roberts (1891-1974) patterns were purchased for colorful, symbolic needlework kneeling cushion tops for use at the communion rail. The first two were finished and displayed in December, 1977, by Mrs. John Harvey Parker, others to be made by several other women of the parish.

Mrs. Parker donated the comfortable red pew cushions in the church. Those in the auditorium pews honor her husband (1883-1974), and those in the sanctuary honor her mother, Clara (Cad) Burrus (Mrs. H. Charlton) Lumsden (1877-1974).

The Advent Wreath for the church was made by the late Bruce N. Miller, and the greens have been arranged annually by his widow, who is now Mrs. Clifton McCotter. Beeswax candles in the wreath for the 1977 Advent Season were home-made by

Mrs. Marion David Opphile.

Materials for the Chrismons on the Christmas tree in the church each year were provided by Mrs. Graham A. Barden, Jr., in memory of her mother, Myrtle Disosway (Mrs. George Clarke) Moulton (1886-1960). They were made by members of St. Margaret's Chapter. An extra touch beneath the tree in 1977 was a Creche, with white ceramic figures, a contribution from the late Rev. Charles E. Williams.

Miss Ann M. Donnell, baptized in Christ Church Aug. 5, 1829, when she was six years old, retained her deep interest in the church after she moved from New Bern to New Jersey and was one of its most generous donors. She gave the marble baptismal font in memory of the Rev. Henry F. Greene, the 1854-57 rector; the stained-glass windows for her parents, Judge and Mrs. John Robert Donnell; the 110-foot landmark steeple, completed in 1885; and the church bell, which is considered unusually loud and melodious.

While recently inspecting the area above the church ceiling, Joseph M. Freemon, engineer, and John C. Thomas, contractor, both former vestrymen, copied the inscription on the huge, heavy, iron bell. It showed that it was presented to Christ Church in 1871 by Miss Donnell and that it had been manufactured that year, shortly after the January fire which had burned the second church, by the Meneely and Kimberly Foundry of Troy, New York.

Because the shallow foundations of the 1939 Sacristy over ancient graves were not sufficiently deep, its walls pulled away from the church and it had to be replaced by another structure with a lower and stronger masonry substructure. Most of its memorials were transferred to the new room, as was its original bronze tablet.

Now on the east wall, this tablet records that the earlier Sacristy was erected by St. Agnes Chapter to the Glory of God and in loving memory of the Rev. Ilbert deLacy Brayshaw (1891-1934). He had died while local rector.

Placed in memory of Robert Taggert Kafer (1910-15), son of Dr. and Mrs. Oswald O. Kafer, the tablet also shows that the water and light system was installed to the memory of Henry W. Gibbs (1835-1933) and William W. Ireland (1856-1937). Mr. Gibbs was the father of Lucy Gibbs (Mrs. Oscar A., Sr.) Kafer (1887-1958), who had also given two glass cruets in memory of her mother, Mary Jones Gibbs. Mr. Ireland was the father of Herbert J. Ireland (1900-69).

Six small Gothic windows originally on the north and east

sides were in memory of Miss Mollie Hull Heath (1866-1937), for over half a century a primary-grade school and Sunday School teacher; Margaret Capehart Burrus (Mrs. P. M.) Pearsall (1860-1935); Julia C. (Mrs. A. C.) Bynum (1852-1926); Miss Laura Hughes (1866-1936); Reginald Justice Disosway (1858-1922) and Mark deWolf Stevenson, Sr. (1845-1910). The last two were former vestrymen. Only one small window on the east side is in the present Sacristy.

The silver receiving basin to hold the alms basins, custom-made in England with embossed religious symbols, ordered and approved by a special parish committee, was donated by Camilla Vaughan Griffin (Mrs. Victor William) Herlevich in memory of her aunt, Miss Elizabeth Gordon Griffin (1890-1968), "Christ's Faithful Soldier and Servant, 1931-1955, Missionary to the Philippines."

Of the eight silver alms basins, two memorialize Mary Primrose Meadows Mitchell (1868-99), wife of Frederick Graham Mitchell, presented Easter, 1903, by her parents, Mr. and Mrs. E. H. Meadows. She was the mother of Mary Meadows Mitchell (Mrs. J. E.) Boswell, long a loyal member of the church choir. Two basins are in memory of Larry Moore McCotter (1944-56), son of Mr. and Mrs. D. C. McCotter, Jr.

Three basins memorialize respectively George H. Roberts, Jr. (1890-1956), a Vestry Secretary, and his mother, Hannah Jarvis Roberts (1847-1933), given by his widow, Mary Nixon Roberts; J. R. B. Carraway and wife, Louise Elgie Carraway, donated by their two daughters; and Thad Floyd Daniel. The eighth basin was presented in honor of the Rev. Charles E. Williams by St. Catherine's Chapter. This chapter also gave a chalice and two cruets in memory of George H. Roberts, Sr. (1839-1922), for many years a Senior Warden.

Also kept carefully in the Sacristy are a paten and chalice in memory of Mrs. Daniel G. MacKinnon, wife of the 1917-25 rector, who died Oct. 5, 1940, at Marshfield Hills, Massachusetts; a small communion service for the sick given by Margaret Capehart (Mrs. Walter P.) Burrus (1860-1935) in memory of her daughter, Elizabeth Burrus (Mrs. J. H.) Parker (1883-1916); a bread box for communion donated by Caroline Dunn (Mrs. Charles H., Sr.) Ashford in memory of her grandmother, Caroline Winder (Mrs. Frank W.) Hughes (1860-1955); a ciborium from Henry Bryan Duffy (1901-64) to memorialize his mother, Mrs. F. S. Duffy, and his aunt, Miss Margaret Shepard Bryan; another ciborium from the St. Cecelia Society in remembrance of the 1890-1905 rector, the Rev. T. M. N. George;

and brass vases for altar flowers given by Mr. and Mrs. Charles Peterson in memory of their son, Wade Hampton Peterson II.

A mahogany table presented by Miss Minnie Oxley in memory of her sister, Miss Georgia Oxley, a local photographer, and a mahogany chest of drawers donated in memory of Mrs. Mary McKinlay Daves Ellis Nash (1835-1916), used in the former Sacristy, are now in the Church Library.

After the vinyl tile had been removed from the narthex floor and the original flooring of heart pine there had been refinished in 1976 with an appropriation from the Christ Church Memorial Fund, three Oriental rugs for the narthex were donated by Mr. and Mrs. William W. Jefferay in memory of his parents, Walter Horace Jefferay (1887-1976) and Winifred Bush Jefferay (1885-1975).

In the choir loft is the third organ for the church. It was purchased from the munificent bequest of Miss Margaret Constantine and was dedicated May 12, 1968. A plaque to her as a "generous benefactor of Christ Church" is on the east side there. Above it is a plaque dated 1948 honoring "James M. West and Myrtle R. West" for the fine organ they had given in 1942 for the chancel. Parts of this second organ and its chimes were used in the third organ. Mr. West died Mar. 1, 1946. Mrs. West has sung in the choir for many years, and is an especially talented and popular soloist.

The first organ in the church, a second-hand Jardine model with wooden pipes, was used for sixty-five years. Installed in 1877 in the balcony, it was later moved to the west side of the chancel. From there it was taken to the east side, when Gothic arches were added, during the 1913-14 remodelling. A brass light for the organ console there was given by friends in memory of Miss Nannie Peterson Street (1872-1910). After being replaced by the second organ, the old organ was given to St. Anne's Church in Jacksonville, North Carolina.

One of the long pews in the balcony was donated by choir members in gratitude for a deceased member who had aided their music with his splendid tenor voice. A marker on the pew is inscribed to him: "Norman Leslie Burnette, Jr. June 4, 1916-August 13, 1967."

The acoustic system for the church, first procured almost half a century ago, with lapses and changes from time to time, was reactivated and improved with modern equipment during the first part of 1975, the cost being provided by Miss Gertrude Carraway in honor of Isabel Constance Bryan (Mrs. Edwin H.) Jordan, for some years the oldest member of the congregation.



During the past few years a number of improvements have also been made in the Parish House and the Education Building. Symbolic banners from their children honored Dr. and Mrs. Dale T. Millns. The sum of \$400 for extra stack chairs came from the *Sun-Journal* in memory of Charles Thomas Midyette, Jr. (1912-74), a Senior Warden and Licensed Lay Reader, who was long associated with the business management of the local afternoon newspaper.

Before going to Vietnam while in the United States Navy William Braxton Pugh III took out an endowment insurance policy for Christ Church. In 1977 it came due, and the church received \$1,139.43, which was invested in more chairs. Often used, these chairs have been of inestimable value for special occasions. After twenty years of active service in the Navy, Chief Hospital Corpsman Pugh took college courses and qualified as a Physician's Associate. "Having served faithfully and honorably," he has been retired from the Navy and for some time recently has held a responsible medical position at Star, North Carolina.

Herbert Alan Smith (1886-1976) was memorialized by his daughter and her husband, Mr. and Mrs. Howard Constant, with the light in the hallway extending northward from the Vestry Room; and by his granddaughter and her husband, Mr. and Mrs. David J. Grant, with the chandelier in the Vestry Room. In memory of her paternal grandfather, Ray Tilley Morrison (1889-1975), Mr and Mrs. Grant paid for the painting of the Church Library and furnished a number of the articles in the Library, including some that had been owned by Mrs. Morrison.

Photographs of church leaders on the walls in the Vestry Room have recently been attractively rearranged by Mrs. Grant and Mrs. Millns. Three large antique frames were donated by Mrs. Grant, and a fourth antique frame by Mrs. Millns. The other frames were provided by Mrs. Charles T. Midyette, Jr.

On the east wall are pictures of the nine bishops of the two dioceses whose jurisdiction included this parish: John Stark Ravenscroft, Levi Silliman Ives, Thomas A. Atkinson, Theodore Benedict Lyman, Alfred Augustin Watson, Robert Strange, Thomas Campbell Darst, Thomas Henry Wright and Hunley Agee Elebash. These are centered by a large picture of the Rev. Charles Pettigrew (1744-1807), who was elected to be the first Bishop of North Carolina but was never consecrated.

For the north wall are photographs of nineteen of the twenty-seven rectors of Christ Church. On the west wall are pictures of the three church buildings and the 1752 silver communion service and a list of the local rectors.



On the south wall are photographs of eight outstanding women members: Miss Arete Ellis, a teacher and home missionary; Dr. Lula M. Disosway, medical missionary to China and Alaska, who gave compassionate service to the sick and needy during her last years here in her native town; Minnie Leary (Mrs. Ernest) Yeates, now of Wilmington, North Carolina, who served in Puerto Rico; Miss Margaret Shepard Bryan (1875-1961), who collected most of the pictures; Miss Mollie Heath, "A Teacher of God's Children for over Fifty Years"; Bertha Kafer (Mrs. Leinster) Duffy (1878-1952), "A Life of Service for God and her Fellowman"; Clare Morris (Mrs. Garrason A.) Farrow (1886-1961), who for more than a half-century was the church organist and kept a scrapbook of church pictures; and Miss Elizabeth G. Griffin, Treasurer of the Missionary District of the Philippine Islands. Under Miss Griffin's photograph is an illustrated mention of the unique altar cloth which she made of memorial laces in 1930 and which was dedicated several months before she left for the Philippines.

These lists of memorials are necessarily incomplete. Many others were given through the years. It is difficult, even impossible at times, to trace some of the gifts donated long ago. Since Miss Bryan compiled a list in 1939 a number have been removed, moved, or given to other Episcopal churches and institutions. There used to be a large chandelier lighted by gas hanging from the ceiling in the nave, with four smaller gas chandeliers at the far sides. When electricity came into vogue, the gas chandeliers were discarded.

Most of the items contributed for the Parish House in its early years, including pictures and maps, are currently in various rooms of the Education Building. The wooden lectern donated by Miss Martha Harvey's Sunday School class was presented to St. Cyprian's Church, which has also received other items from Christ Church. Three altar chairs were given to St. Thomas Church, Ahoskie. Prayer desks were taken to Good Shepherd Hospital. Other accessories, not needed by the parish, have been sent to other Episcopal congregations in this region.

Still fortunately available, with their historical and genealogical import, are the Parish Registers. The oldest volumes, dating back to 1818, have recently been laminated and rebound by the Division of Archives and History of the State Department of Cultural Resources, in honor of Miss Carraway. They are securely protected but may be used for reference upon request to Grace Green (Mrs. A. W., Jr.) Burnette, Parish Secretary. Special research would be made much easier by first

consulting indexes made by Miss Carraway and her sister, Miss Rose Carraway, of the baptismal, marriage and death records through their first three-quarters of a century. Some of the later records have not yet been indexed.

The front porch of the church was dedicated June 1, 1884, "in grateful memory" of Miss Elizabeth Peterson, "by whose generous bequest" in 1876 it had been erected. Her name and the dedication date appear at the right front side.

Two antique light posts of colonial design on the sides of the front entrance were presented by Dr. and Mrs. Dale Millns in memory of the former's father, Ray Glen Millns (1888-1966); and the latter's father, James Edgar Kinnison (1893-1963), and mother, Kathryne Herbert Kinnison (1892-1966). Dr. Millns is a former Senior Warden and Mayor of New Bern; Mrs. Millns was elected in December, 1977, to the vestry for a regular three-year term.

The portico leading into the Vestry Room of the Parish House through the entrance overlooking Pollock Street is a memorial to David Livingstone Ward, Jr. (June 23, 1903-June 18, 1971), a former Senior Warden, from his family and numerous friends who sent gifts in his memory through the Christ Church Memorial Fund. He was the husband of Leah Jones Ward, Fund Custodian, and the father of Senior Warden David L. Ward, III.

A light nearby was given in memory of their parents by Dr. and Mrs. Albert Howard, who moved recently from New Bern to Savannah, Georgia. They gave a similar light at the turn in the brick walkway on the other side of the church leading toward the parking lot.

The pedimental entrance into the rear of the Education Building from the brick walkway was paid for from the bequest of Senior Warden E. K. Bishop. The large cross of heart pine and the name of the church on the rear of that building facing Craven Street were donated by D. L. Ward, Jr., in remembrance of his grandmother, Mrs. Carrie Curran Schollenberger (1853-1942).

When special night services or programs are held at the church, the brick walkways are helpfully and attractively lighted by candles in shaded stands obtained and arranged by Miss Sarah May (Johnny) Green.

Like the church buildings and relics, the extensive grounds are of exceptional historical interest, as well as being notable for the beauty of landscaping and the variety of plantings. The surviving ancient tombstones and epitaphs tell the stories of early members and events.

The first bequest for maintenance of the churchyard came from George Barney Guion (1849-85), who left \$500 for the purpose. One of the first members to plan definite improvements and to plant trees and shrubs was Emma Duffy (Mrs. James Vernon) Blades (1885-1946). She worked diligently with excellent results during the 1920's.

Four decades later the grounds were landscaped and beautified by the late Morley Jeffers Williams, a local landscape architect, who had designed the English types of eighteenth-century gardens at the Tryon Palace Restoration. As drafted by him and approved by the vestry, a focal point was the site of the first mid-eighteenth-century brick church.

This was preserved by a low, brick wall surrounding the original brick and ballast-stone foundations. It was dedicated Nov. 19, 1967, as a memorial to Dr. Charles Hall Ashford, Sr., a former Senior Warden, who had long been actively and generously interested in the old church site and the entire churchyard and in whose memory the preservation costs were borne by gifts from his family and friends. Easter morning services have been held there except when the weather was inclement.

Appropriate redwood benches were added there later under contract to L. R. Thomas & Sons, general contractors, the expense being paid from the Christ Church Memorial Fund with memorials that had been contributed by relatives and friends for five deceased church members. A bronze plaque placed July 4, 1976, "on this sacred site" bears their names and dates: John Haywood Jones (1895-1973); Donald Hayes Clement (1907-1973); John Hinton Fox (1907-1974); Meta Moore McCotter (1909-1974); and Mary Jarvis Stith (1901-1975). The three men were former vestrymen.

The stone altar was given by Mr. and Mrs. E. A. Braddy in memory of their son, Gilbert Bonner Braddy (1909-1935). The wooden cross behind the altar was the gift of the Episcopal Young Churchmen. The wooden communion rails were donated by Mrs. Clyde C. Mason as a memorial to her mother, Aileen Leitch (Mrs. John Taylor) Beard (1883-1968).

Toward the close of the nineteenth century the attractive iron fence around the churchyard was erected as a project of Circle One of the parish churchwomen, Lucy Guion (Mrs. John) Dunn (1856-1904) being its Chairman and Treasurer. In recent years a gate on the Middle Street side of the fence has been placed to lead toward the site of the first church. This was arranged by their family in memory of Charles A. Seifert (1880-1967) and his

wife, Nellie Baker Seifert (1887-1970), from the latter's bequest to the church.

The Mollie Heath Memorial Tree in the southwestern corner of the churchyard for years was lighted beautifully as a Living Christmas Tree. Once it was badly damaged by lightning, but was saved for longer life. More recently a tree has been planted to memorialize Mrs. Celia Moulton Lively.

On the eastern part of the churchyard is a "BICENTENNIAL OAK. Planted by Parish Youth to Commemorate the 200th Anniversary of our Nation with Gratitude for the Blessings of God. 28 March 1976."

Northeastern areas of the yard are equipped with playground apparatus for the use and enjoyment of the youthful pupils during recess periods while attending the Christ Church Kindergarten.

The churchyard is believed to be the second community cemetery in New Bern. An earlier one was located on the east side of Craven Street between Pollock Street and Tryon Palace Drive. The Colonial Assembly in 1715 had ordered every plantation owner to set aside land for a family burial plot.

Besides the Rev. James Reed, first rector, many important personages were buried in the churchyard for at least half a century until the yard became so filled with graves that the church bought lots on Queen and George Streets on Aug. 4, 1800, and opened Cedar Grove Cemetery, which it operated for more than fifty years before transferring it to the city.

Due to the burning of parish records prior to 1818 and the construction of buildings on the land, it is now impossible to compile a list of all the people whose bodies were interred on the church grounds. Even when tombstones remain, the inscriptions on some are almost illegible from time and weather. A number of them, however, are still legible.

On the east side of the church toward the front of the property, for instance, are the tombstones for Mary Stephens, Thomas Badger, James Green, Jr., and Wright Stanly; and a large, flat, marble memorial stone for John Wright Stanly and his wife, Ann Cogdell Stanly, which was erected by a descendant.

Mary (Lister) Stephens, "who died Nov. 10th, A.D. 1798. Aged 50 Years," was the wife of Richard Nassau Stephens and the mother of Julia Airay Stephens (1773-1813), who was married to Francis Hawks (1769-1831), son of John Hawks (1731-1790), the Tryon Palace architect. The Stephens and Hawks families and descendants were prominent church members.



Thomas Badger (1766-99) "died of the yellow fever at Washington, N. C." His wife was Lydia Cogdell (1765-1836), daughter of Col. Richard Cogdell (1724-87) and Lydia Duncan Cogdell (1730-1806). Don Francisco de Miranda of Venezuela, "the precursor of the Independence Movement in Spanish America," who visited New Bern during the Summer of 1783, described her as "one of the prettiest blonds in all America." When her husband failed to return from legal duties at Washington as scheduled she took a carriage there and found that he had died. She wrapped up his body and brought it back to New Bern. Their son, George E. Badger (1795-1866) was a Superior Court Judge, United States Senator, and Secretary of the Navy.

James Green, Jr. (1737-84) was Clerk of the 1769-75 Colonial Assemblies at New Bern, Clerk of the Third Provincial Congress at Hillsborough, Secretary of the Fourth and Fifth Provincial Congresses in Halifax, and Clerk for the State Senate in 1777 at New Bern. His wife was Margaret (Peggy) Cogdell (1755-1812), sister of Mrs. Badger, Mrs. Wright Stanly and Mrs. John Wright Stanly.

Wright Stanly (1751-92), brother of John Wright Stanly, was taken prisoner by the British from the New Bern Sloop "Lydia" in the Caribbean Sea, but he escaped from Jamaica early in 1778 and returned safely to New Bern. Memorialized on the same tombstone are his daughters: Susanna Stanly, who died in 1783; and Elizabeth Wright Stanly, who died in 1785. His wife was Susanna(h) Cogdell (1761-92).

Also members of Christ Church, John Wright Stanly (1742-89) and his wife, Ann Cogdell Stanly (1753-89), succumbed during the 1789 yellow fever epidemic. Two of their five sons, John Stanly (1774-1833) and James Green Stanly (1783-1858) were Christ Church vestrymen. One of their four daughters, Margaret Cogdell Stanly (1787-1864), was married to Dr. John Beckwith and they were ancestors of a number of Episcopal ministers, one becoming a Bishop of Georgia and another a Bishop of Alabama. Edward Stanly (1810-72), son of Congressman John Stanly and grandson of John Wright Stanly, was long the Senior Warden of Grace Episcopal Church in San Francisco, California.

At the nearby grave of Levi Gill (1742-84) a bronze marker was placed during recent years by the Mary Washington Chapter, NSDAR, of Washington, D. C., some of its members being descendants of Gill, a Revolutionary soldier.

An unmarked grave is under the aisle in the site of the

outlined mid-eighteenth-century church. Also there is the large tombstone "In memory of Sarah, the Wife of John Haywood, Who Departed This Life February 6th, 1791, Aged 22 Years, 9 Months and 1 Day." Some persons have thought she may have been the wife of the John Haywood of Edgecombe County, who served as State Treasurer from 1787 until his death in office on Nov. 18, 1827.

When northeastern parts of the churchyard were being excavated for the rear addition to the Education Building during the late 1950s a donor paid Morley J. Williams to have his workers dig a few feet deeper in an attempt to locate other old tombstones, especially the one for John Hawks. However, no tombstone fragments were found. Probably the excavations did not go deep enough, for the land there has been frequently filled in with topsoil.

An epitaph bringing international notoriety is west of the church on the tombstone of Charles Elliott, who died in 1756 shortly after his appointment as Attorney General of the province: "An Honest Lawyer Indeed."

Not far away is the monument to "Ann, the wife of Longfield Cox, who departed this life August the 31st, 1799, Aged 23 years.

*"Like as a shadow on the morning dew  
My days are past and Spent which were but few  
Grieve not for me dear husband 'tis in vain  
Your lost hope is my Eternal gain."*

Farther westward is the stone to Abiel Cheney, "who departed this life Oct. the 26th, 1791, Aged 67 years." No longer visible is the verse formerly there:

*"Behold and see as you pass by,  
As you are now, so once was I.  
As I am now, you soon must be.  
Prepare for death and follow me."*

To a somewhat similar epitaph in Massachusetts an unidentified wag added two lines:

*"To follow you I am not content  
Until I know which way you went."*

In the southeastern portion of the churchyard is a marble cross erected in 1869 through the efforts of the Hon. Matthias E. Manly, a Catholic, who was a former Speaker of the State Senate and a State Supreme Court Justice, to the memory of a Roman Catholic priest, the Rev. Patricius (Patrick) Cleery, a native of Ireland, a former canon at Sacred Heart Cathedral, Punchal,

Madeira, Portugal. Cleery came here to settle his sister's estate and died during the 1799 yellow fever epidemic after having toiled valiantly for the relief of other victims. The marble cross, which replaced a lightwood board over his grave, has a tribute with perennial significance: "He died at his post."

## CONCLUSION

Christ Church has an unusually rich heritage of inspiring leadership and dedicated service. For 262 years it has played significant roles in widespread ecclesiastical and secular betterment.

Its rectors, assistant rectors, vestrymen and members have wrought well for civic improvement and the spread of Christianity. Its ministers and missionaries have carried the Word throughout this region and to foreign countries.

Congregations have courageously endured danger and disaster, fire and flood, epidemics and wars without losing their sense of direction, purpose of achievement, and trust in Divine Providence.

From the earliest records of outstanding achievements through present progress to future prospects their legacy is unique, exciting and inciting; not only their tangible gifts of valuable property with its architectural gems, priceless relics, and decorative plantings but especially their intangible qualities of spiritual sanctity and sacrificial altruism.

Not content to rest upon past laurels, however, their fortunate heirs should accept them as a challenge to emulate the best examples and to become involved in endeavors to strengthen and extend the good deeds and beneficial works with a similar spirit of devotion and faith.

The tall spire bequeathed a century ago is rimmed with a rare Crown, symbolic of Everlasting Life for the Church Triumphant as well as for all staunch followers of Christ who help advance the Kingdom of God.





## BIBLIOGRAPHIC NOTES

Information for this study came chiefly from primary-source records of Christ Church and Craven County; as well as from *Colonial Records of North Carolina*, edited by William L. Saunders (Raleigh: State of North Carolina, 10 volumes, 1886-1890) and *State Records of North Carolina*, edited by Walter Clark (Winston and Goldsboro: State of North Carolina, 16 volumes, 1895-1907). Many dates were copied directly from tombstones in Christ Church Yard, Cedar Grove Cemetery in New Bern, and other burial grounds elsewhere.

Supplemented by articles in encyclopedias and biographies, church and general histories, most of the early material was from the author's previous publications: *Crown of Life*, History of Christ Church, 1715-1940 (New Bern: Owen G. Dunn Co., 1940); *Years of Light*, History of St. John's Lodge, A. F. & A. M., 1772-1944 (New Bern: Owen G. Dunn Co., 1944); *Years of Light, Volume Two*, 1944-1974 (New Bern: Owen G. Dunn Co., 1974); and *The Stanly (Stanley) Family and the Historic John Wright Stanly House* (High Point, N. C.: The Hall Printing Company, 1969).

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